The Canadian Jewish news

SPECIAL ROSH HASHANAH EDITION

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Attack against all Jews

BUENOS AIRES [JTA] —

A new group calling itself the Argentine National Socialist Front has circulated a letter in Buenos Aires claiming responsibility for the recent bombings of two Buenos Aires synagogues and a drugstore.

The letter, which proclaimed an all-out war against a "Jewish-Bolshevik plutocracy," and which blamed Argentina's 600,000-member Jewish community for the country's growing economic problems, was denounced by an Argentine government spokesman as the work of "an unimportant minority."

The spokesman also was quoted as saying the new group was "trying to create fear and a fictitious state of instability to frighten away foreign investment." The letter, signed FNSA, the group's initials in Spanish, said the bombings of the Jewish institutions marked the opening of a campaign of "diverse punitive operations against important elements of international Judaism."

Grade one pupils at United Synagogue Day School, Bayview branch, prepare for Rosh Hashanah next week by undertaking a number of projects. Artists of the future (from left) are: Marc Mednick, Aliza Glazier, Carrie Shiff and Natalie Solomon. Teacher of the class at Beth Tikvah Synagogue is Ziona Greisman. (Jacob El-Baz photo)

Denounces boycott, terrorism

President backs 'a strong Israel'

By JOSEPH POLAKOFF

WASHINGTON [JTA] —

President Ford has pledged anew his support for a "strong Israel" in outlining his views on the Middle East negotiating process and promised "legislation if necessary," to oppose the Arab economic boycott.

Addressing 1,500 delegates at the B'nai B'rith International convention at the Washington Hilton Hotel, Ford also said he was working with Soviet Communist Party Secretary Leonid I. Brezhnev and key members of Congress to restore Soviet Jewish emigration to its previous levels.

He also said he was supporting "international action to stamp out terrorism wherever it occurs, and promised U.S. support for Israel against "attempts to deny Israel her full rights of membership in the United Nations."

On domestic issues, he said that he sees "no excuse whatsoever for arbitrary quotas on the basis of race, religion, national origin, employment and education." On this point, Ford said "in the name of justice for some, we must not do injustice to others. Opportunity should be open to all Americans on an equal basis."

Charging that his presidential rival, Democratic nominee Jimmy Carter, "apparently" had kicked off the debates with him unofficially by an earlier address to the same audience, the president broke up what he called his prepared "appropriately non-partisan speech" with remarks including his additional pledge on the Arab boycott, and inserted his remarks on his activity on Soviet Jewry. Challenging Carter's remarks on Israel, Ford said Israel "is one of our traditional allies and our ties have never been closer or stronger."

Declaring that he intends to pursue the "negotiating process" in the Middle East, Ford said that course is "right for America, right for Israel, right for the Arabs, indeed right for all the peoples throughout this world." Cautioning that "I do not promise you it will be easy," the president said that there will be "no imposed solutions — but agreements whose terms are hammered out between the parties, as in the Sinai agreement."

He pledged that there would be "no one-sided concessions — but a balanced quid pro quo in exchange for what is given up. We will proceed, as we did before, in the closest constant consultation with Israel before, during and after any negotiations."

Declaring that he was "proud to stand on my consistent 28-year record of support for Israel," Ford pointed out that the United States "will stand firm in its commitment to Israel's security and survival." Denouncing Carter's criticism of U.S. arms sales abroad, Ford said "most of our arms go to key countries like Israel and Iran."

Pointing to the Arab boycott, the president said "this involves both moral and legal questions, domestic as well as international issues. It is easy to escalate emotionally but not nearly so easy to resolve rationally. Saying that as president he had "taken the strongest executive action in American history against foreign economic practices that discriminate against American citizens," Ford said that his campaign of administrative orders and regulations "together with careful diplomacy and the efforts of individual U.S. firms, has resulted in easing of boycott practices and an effective end to open discrimination."

Interpolating the words "if necessary legislation," in his prepared remarks, Ford added that he was determined "to make further progress" against such discrimination. This interpolation apparently was in consideration of reports that since high administration officials oppose the stiff anti-boycott legislation now before the Congress, the legislation may be subjected to a Presidential veto.

B'nai B'rith President David Blumberg presented Ford with the first award of the organization's Bicentennial Commemorative Medal and a special certificate bearing excerpts of President Washington's letter to the Touro congregation in Newport, R.I. Blumberg said, "Mr. President, you are an example of George Washington himself."

Gerald Ford

Carter, in his address, pledged that if he is elected president he will "promote human rights in our imperfect world" including combatting the Arab economic boycott, international terrorism, support for emigration from the Soviet Union and the United Nations genocide treaty. Carter also called "for closer ties with our traditional allies and stronger ties with the state of Israel." He did not amplify his statement on Israel."

Reiterating his strong opposition to international terrorism, Carter said "we should quit being timid and join Israel and other nations in moving to stamp out international terrorism once and for all."

On the Arab economic boycott, Carter said he found it "unacceptable that we have in effect condoned the efforts of some Arab countries to tell American businesses that in order to trade with one country or company they must observe certain restrictions based on race or religion. These so-called 'Arab boycotts' violate our standards of freedom and morality."

School issue unsettled

N.Y. integration puzzle

By PATRICIA RUCKER

TORONTO —

Despite a meeting Sunday between Education Minister Thomas Wells and North York Board of Education Chairman Melvin Shipman, the Board still doesn't know whether its proposals to integrate Associated Hebrew Junior High School is acceptable to the minister.

Editorial comment in the two major Toronto dailies has been consistently negative and letters to the minister in July and August were two to one against the proposal.

However, the minister has received practically no mail since the "alternative schools" proposal became public two weeks ago.

The board abruptly postponed consideration of the proposal a week ago when it received a last-minute telephone message from Wells who was travelling in western United States at the time. The message, received by North York Education Director C.J. McCaffray only three hours before the board was to meet, stated that "if a proposed amendment to my conditions, by M.I. Shipman, board chairman, has been correctly reported by the media, then such an amendment would be unacceptable to me."

In a telephone interview with The Canadian Jewish News on Monday, Shipman was still puzzled by the reference to an amendment. "The Board proposal contained no amendment to the terms of the minister's letter," he said. "The message was ambiguous, and the ambiguity has not been resolved."

Wells is refusing to comment until further discussions with Shipman scheduled later in the week, after this issue goes to press.

The most likely point of issue is North York's plan to offer two programs — one at Associated Hebrew with a separate religious studies curriculum that would be free, outside North York control but compulsory, and the other with Hebraic, but not religious studies at another junior high. Students would be allowed to choose between the schools.

In his letter granting concurrence with the proposed project, Wells insisted on the right of the student to opt out of religious studies "consistent with the intent" of the Education Act.

Shipman has maintained that Wells has been aware of the "alternative school" proposal and had given no indication that it was unacceptable. The advice of the board solicitor is that the proposal fulfils the intent of the legislation and Shipman had not been advised of any contrary legal opinion offer-

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Meeting on dress

TORONTO (Staff) —

Responding to pressure from a group of concerned parents, Associated Hebrew Schools is holding a special meeting of its board, Thursday, Sept. 23, to deal with its controversial dress code requirement.

The emergency meeting, which is to take place at the Bathurst Street branch at 8 p.m., was convened after the parents gathered 25 board members signatures as a constitutional prerequisite.

A spokesman for the parents was optimistic that the dialogue could resolve the dispute, smoldering since last March when the policy was drafted, and brought to a head last week when classed commenced.

"I have faith in their sense of justice," said one mother. "The board originally voted on inaccurate and incomplete information – a policy which now can be rescinded. All we are asking is that the word mandatory' be removed."

School officials, in letters to the students on opening day, set today as the date when policy would be enforced, but have failed, as yet, to clarify what action will be taken should the dress code be violated.

Several parents, who independently contacted The CJN, voiced their concern over "harassment" of children not dressed in the compulsory apparel. One mother claimed that teachers told students they would be locked out of classes if they didn't toe the line; another said head counts have been taken of those who failed to turn up in uniforms and individuals have been pulled out of classrooms to be lectured on the code.

Associated's educational director, Rabbi Akiva Egozi, called the charges "totally untrue and a lie." Teachers were told distinctly, he said, not to do anything about children wearing street clothes, except to hand out the policy statement on opening day.

Yigal Allon to address community rally

Wilfred Posluns

TORONTO —

Israel's Foreign Minister Yigal Allon will address a community rally at Beth Sholom Synagogue when he visits here Wednesday, Sept. 29, following talks with External Affairs Minister Allan MacEachen in Ottawa.

The rally, sponsored by The Canadian Zionist Federation, will be preceded by a private dinner hosted by Wilfred Posluns, in honor of Allon. Guests at the Toronto State of Israel Bonds affair, to be held at the Park Plaza Hotel, will include community leaders and members of the Israel Prime Minister's Club.

Allon's visit to Canada reciprocates a trip made to Israel last year by MacEachen.

Charles Laiman (holding Torah) and Aron Locketch, a Baycrest resident, were among the more than 1,000 persons who took part in ceremonies marking amalgamation of Anshei Libavitch with Shaarei Tefillah Congregation. (El-Baz)

Charge of racism is 'hypocritical'

WASHINGTON [JTA] —

Third World countries, while condemning Israel for its relations with South Africa, are themselves maintaining extensive — but often circumspect — trade with the apartheid-practicing state, the B'nai B'rith International Council says.

Virtually every Black African country, along with Arab and Communist nations, has commercial relations with South Africa, a B'nai B'rith report, released at the Council's annual meeting here, disclosed.

The report, prepared by Dr. Harris Schoenberg, B'nai B'rith's deputy director for United Nations Affairs, noted that South Africa's largest trading partner, after Great Britain, is the African continent where some two dozen Black states trade with South Africa directly or disguise the relationship through intermediaries or purchasing agents.

Several Black states, after importing partly-finished products from South Africa, finish, label and sell them in African markets without any South African identity, the report said.

It said the current Arab propaganda drive charging Israel with racism and citing South African Prime Minister John Vorster's recent visit to that country as evidence of a "Tel Aviv-Pretoria axis," hypocritically ignores their own growing commerce with Africa, that of a generally pro-Arab France which has become South Africa's principal arms supplier, or Vorster's state visits to the Ivory Coast, Senegal, Liberia and Zambia.

Saudi Arabia, which had openly supplied South Africa with one-fourth of its imported oil before the 1973 embargo made South Africa's energy supplies a classified matter. The Persian Gulf sheikhdoms and Jordan are among prominent trading partners with South Africa, the report said. It pointed to large purchases of South African food, pre-fabricated materials and gold by Saudi Arabia.

The report said that Kuwait's royal house, as owner of a London-based conglomerate with 59 subsidiaries in South Africa and Rhodesia, earned profits in Black Africa and used them to subsidize projects in the white-ruled southern states.

Mozambique, one of the most militant opponents of South Africa, aids the South African economy by sending some 100,000 miners to work in the state's gold mines. In return, Mozambique receives an annual South African subsidy of some $120 million — more than the country receives from either the United Nations or the Soviet Union.

Arabs purchase The Times? 'Silly idea,' say Egyptians

LONDON [JCNS] —

Arabs have been trying to buy The Times newspaper, according to the Cairo government-controlled, English-language daily, the Egyptian Gazette, reports. The Times in a front-page dispatch.

Describing the reported offer as "the silliest proposal we have ever heard of," the Gazette says that the would-be purchasers "apparently imagined that they would be able to purchase the prestige of that newspaper and gain through it for the Arab cause."

The Egyptian Gazette continues: "Would, one wonders, Britain's cause gain with the Arabs if Lord Thomson's heirs succeeded somehow in purchasing Al Ahram."

After this mention of Egypt's most influential newspaper, the Gazette adds: "Arab investors should stop being childish."

The offer for The Times was first reported in the Lebanese magazine, Al Hawadess, and was "fortunately turned down," says the Gazette. (The Times' management says it is unaware of any such offer).

The Cairo daily also expressed sharp criticism of the growing Arab interest in the British property market, particularly the purchase in the past few weeks of both the country mansion, Fort Belvedere (former home of the late Duke of Windsor) and the Chevron Club in London.

Arab investors, says the newspaper, would do well to beware of British criticism "for even if wealthy Arab purchasers are helping to put money into a sorely tired British economy, they may well end up being thoroughly disliked as nouveaux riches vulgarians pushing their way into places where they are not wanted."

The attitude of the Egyptian Gazette is not so surprising as it might at first seem, says The Times dispatch, since the Egyptian government has itself become concerned at the number of wealthy Arabs from the Gulf states who have been trying to buy property in Cairo.

Oil money can't buy this newspaper.

RUSSIAN IMMIGRANTS OVERCOMING PROBLEMS

By SHELDON KIRSHNER
Staff Reporter

(First of two parts)

TORONTO —

A longtime observer of the immigrant scene in Toronto claims that the Russian Jewish immigrants here have been more successful than the Poles, Hungarians, Czechs or Chileans in integrating themselves into the community.

"I can tell you one thing," said Maurice Benzacar, a caseworker with Jewish Immigrant Aid Services. "They integrated so fast. It's amazing."

There are approximately 1,770 Russians in Toronto, a trickle of the flood of 110,000 who left Russia in the last five years. An indication of their success here is that only 157 families out of 770 were still receiving financial or counselling assistance from JIAS in August of this year. Two years ago, 179 out of 315 families were the recipients of aid.

One-and-a-half years after The Canadian Jewish News carried a series of articles on the Russians, it appears they are no longer so dependent on the community for moral and monetary sustenance.

Benzacar, who meets the Russians at the airport, cites a few reasons for the relative ease in which they have absorbed themselves into the community. They are resourceful and aggressive, and they are a highly educated and accomplished group eager to use their talents, he says.

Although they face onerous language, cultural and housing problems, the problem which is uppermost in their minds is that of employment. Confronting a recessionary economy, a fair number of the newer immigrants are either unemployed or underemployed at one time or another.

Vadi Mestechkin, a 36-year-old mechanical engineer from the Ukraine, speaks for many of his fellow-immigrants. "The main problem is job," he says. "There's no other problem like this." Mestechkin is fortunate. He found a job in his field. Others have not. Simion Shafarenko, 48, who used to teach quality control in a technical school in Kiev, has been out of work for the last month. He attributes this to his poor English.

"Essentially, it's a matter of jobs," Lou Poch, JIAS' executive director, says in summarizing the Russians' most pressing difficulty.

And in these times, he adds, an immigrant must sometimes settle for less on the tight job market. As he put it: "An engineer has to work as a draughtsman. It's not so hot, but at least he works."

The dilemma of the Russians is summed up by Frances Mandell, a Toronto woman deeply involved with the immigrants. "The most urgent and pressing problem is suitable jobs," she says. "Many are highly qualified but cannot find placement at their level of achievement due to language and other difficulties."

Yuri Geifman, an immigrant, served for about one year as a counsellor at Jewish Vocational Service. After he left his post, he was not replaced largely because funds were unavailable, says Pearl Chud of JVS.

A 24-year-old immigrant who intends to study at the University of Toronto this year, Geifman says his fellow Russians expect more than can be delivered by JVS and the community.

"Those who just arrived in Canada don't understand the mentality here and expect more than would be reasonable," he added.

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Dry Bones

THE SYRIANS ARE IN LEBANON...
THE LEBANESE ARE WORKING IN SAFED...
GUSH EMUNIM IS IN JERICHO...
WE SEMITES ALWAYS WERE A NOMADIC RACE.
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South African Jews 'very concerned'

By Schneier Levenberg

LONDON [JCNFS] —

There is cause for concern about the future of the Jewish community in South Africa. At first glance, this may seem an unduly pessimistic statement, but it is based on reasoned analysis of the situation.

The events in Angola, Mozambique and Rhodesia; the danger of foreign intervention; the blood shed in Soweto and townships near Cape Town — these are just symptoms of a development which is fraught with incalculable consequences. We could ignore the lessons of history at our own peril. Jews often awake at the 11th hour and sometimes miss the bus.

The 118,000 Jews of South Africa can be proud of their achievements. They have made a notable contribution to the general life of the country, to the Zionist cause and to Israel. They are "a model community," conscious of their Jewish heritage, alive to their responsibilities and with a sense of deep solidarity with fellow-Jews throughout the world.

It is not the fault of the present Jewish generation that their grandfathers or fathers from Britain, Germany, Lithuania, Latvia and elsewhere immigrated into a country where problems of color overshadow all other issues.

Today, the 3,750,000 whites in South Africa are the "master race" in a population of 21.5 million, which includes 15 million Bantu, two million colored and over 600,000 Asiatics. The basis of the present regime is racial discrimination.

The Jews constitute just over 3% of the white population. It would be unfair to make them responsible for the policy of apartheid — they fall between two stools.

Those Jews who fight the present regime — and their number is proportionately larger than within the general white population — are looked on with great disfavor by the government and pay heavy penalties. They are an embarrassment to the non-political leadership of their own community.

Those Jews — and there are a few of them — who support the policy of racial discrimination are an embarrassment, too. It is not accidental that the six Jewish members of Parliament are associated with the Opposition Parties (five United Party and one Progressive).

The official policy of the South African Board of Deputies was defined by David Mann, its president, in May this year. He said: "I believe that there is a new sense of urgency abroad in our land, a realization that we must move away as quickly and effectively as is practicable from discrimination based on race or color and that we must accord to every man and woman respect and human dignity and the opportunity to develop to their fullest potential.

"Our task is to translate into a concrete pattern of living and of relationship between man and group the great injunction of the Bible: 'Justice shalt thou pursue, that thou may live and inherit the land which the Lord thy God gave thee'."

It is not for us to give unsolicited advice to Jews of South Africa. They face a moral dilemma and a complex political situation both as individuals and as a collective entity.

Some of them may argue that it is their duty to share the fate of the general population. It is an argument which was used by anti-Zionist elements in Eastern Europe who opposed emigration.

A little while ago I had a visitor from South Africa. When we finished our talk he unexpectedly asked me: "What is your view about our future?" I replied: "You may enjoy prosperity for some time. But from the long term point of view, the outlook is bleak and, if at all possible, live in peace while there is time."

When he left I pondered a great deal whether I had given him the right answer. I stand by my statement; it is a matter of personal judgment.

The older people may be the "generation of the desert," but young men and women in South Africa, no doubt ponder over basic moral issues; their own place in the world; our long experience in other lands; and the fate and future of the Jewish people.

Queen Juliana of the Netherlands takes part in a rededication ceremony of a restored synagogue in The Hague. She is chatting with Dutch Justice Minister Andries Van Art (left) and synagogue chairman R. A. Levisson. It was Queen's first public appearance since report on Prince Bernhart.

Britain ready for pact

LONDON [JCNS] —

Edmund Dell, Britain's secretary of state for trade, has informed his Israeli counterpart, Haim Bar Lev, the minister for commerce and industry, that the British government is ready to establish a joint committee for expansion of economic relations between the two countries.

The decision to establish the committee — composed of senior officials and meeting alternatively here and Jerusalem — was taken last November during talks between Bar Lev and Dell's predecessor, Peter Shore.

The new joint standing committee will probably also include senior officials of the respective ministries for agriculture and from the British Department for Industry, as well as representatives from the Foreign Office here and the Foreign Ministry in Jerusalem.

The scope of the committee will be much wider than that of the former mixed Anglo-Israeli working party, which has met only infrequently to deal with a limited number of issues.

Its principal concern will be to consider ways of expanding Anglo-Israeli trade, at the same time reducing the imbalance between the value of Israel's exports to Britain and of her imports from the UK.

On another front, the Trades Union Congress went to war against racialism and called for a ban on what it called "provocative marches" by the right-wing extremist organizations, the National Front and the National Party.

Meeting at Brighton, the Congress unanimously condemned marches designed to inflame hatred and intolerance against ethnic minorities, and urged all unions to ensure equal employment opportunities between black and white. A resolution called on the TUC general council to organize a nationwide campaign of meetings and demonstrations against racialism.

During the debate on this issue, William Keys, general secretary of the Society of Graphical and Allied Trades, who moved the resolution, issued a warning about the development of fascism in Britain. He said: "Fascism breeds on the type of crisis we have today. I was one of the people who saw the horrors of Belsen, and nobody should say that could not happen here. It will happen unless we are vigilant and do something about it..."

Israel, U.S. have disagreement over control of waters off Sinai

JERUSALEM [JCNS] —

Both Israel and the United States are eager to play down incidents in the Gulf of Suez between American oil-drilling vessels and Israeli naval patrol boats, but Israel is also adamant that there should be no erosion of her control over waters off the Sinai coast up to mid-way in the gulf.

Washington is piqued by the persistence of Israeli naval boats not to allow barges and rigs hired by the Amoco oil company, which is under sub-contract to the Egyptian government, to cross into the eastern half of the gulf to carry out test oil drillings.

After a serious incident last week in which shots were fired, an oil ship again attempted to cross into the eastern half of the gulf, but it complied with the Israeli request to vacate the area. Washington officials have lodged a strong protest over the incidents with Simcha Dinitz, Israel's ambassador.

The feeling in Jerusalem is that Cairo may have put pressure on the Americans to adopt a firm stand and Washington has apparently agreed to side with the Egyptians on this issue. Israeli officials have emphasized that there is no prospect of a confrontation with the United States on the issue, but they acknowledge that there is a "difference in principle."

The Americans are saying that Israel has not physically controlled the gulf itself since the end of the 1967 Six Day War, and so its waters are not effectively under her control. Israel contends that during nine years in the gulf area she has operated on the principle that she is in control of the waters up to the mid-way mark, and any crossing of that mark by others would be a territorial violation. There are precedents in international law on this, she says.

Dayan joins print war

TEL AVIV [JTA] —

War broke out in Israel recently and the weapon was newsprint. After weeks of delay due to technical and personnel difficulties, the long awaited newspaper Hayom Haze (This Day) edited by former defence minister Moshe Dayan, made its appearance to challenge the hegemony of Israel's two mass circulation afternoon dailies, Maariv and Yediot Achronot.

The first edition contained 24 pages, only four of which carried news and two of the latter were devoted to sports. There was no article by Dayan who has become a controversial figure since the Yom Kippur War and a thorn in the side of the Labor Party establishment.

Hayom Haze is backed by two advertising agencies and the first edition was adorned by many more advertisements than is usual for a new, untested paper. Maariv and Yediot, each of which claims over 200,000 daily circulation and more than a quarter of a million weekends, were ready with their own big guns.

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Jerusalem launches anti-PLO campaign for Rio conference

JERUSALEM [JCNS] —

Israel has mounted an energetic campaign in all countries where she has diplomatic links to exclude Palestine Liberation Organization representatives from the Rio de Janeiro conference of the United Nations International Atomic Energy Agency later this month.

The Israelis are saying that it would be "absurd folly" to admit the terrorists to the conference, particularly when scientists are voicing concern that nuclear weapons could well fall into terrorist hands to make more menacing their blackmailing demands.

The chances of success are not considered great because it only requires a simple majority to approve Iraq's application for the admission of PLO representatives.

It is being emphasized here, however, that unlike other UN linked organizations which comply with the 1974 General Assembly decision in favor of PLO participation, the IAEA possesses its own independent criteria for admitting new members.

Syria is reported to have demanded that terrorist leader Yasser Arafat should no longer hold his military and decision-making posts in the PLO. The Syrians are asking that he be replaced by pro-Syrian leaders constituting a three-man executive.

New Soviet laws restrict Jewish life

By Maurice Samuelson

LONDON [JTA] —

New Soviet legislation makes Jewish religious and cultural life in the Soviet Union even harder than before, according to a study carried out by the Institute of Jewish Affairs. Dr. S.J. Roth, the Institute's director, draws this conclusion from an analysis of a revision of the 1929 law on religious associations, showing that registration of religious societies has become more difficult and that their right of appeal against appropriations of houses of prayer has been abolished.

Funds for the maintenance of religious societies, which could previously be solicited anywhere, must now be collected only on the premises of the house of prayer. Under the June 23, 1976 revision, advance special permission is required "for each individual occasion" for the holding of religious services in private homes. As there are fewer than 70 synagogues in the Soviet Union, Jews had relied heavily on "minyanim" in private homes.

The restriction would apply even for prayers in the house of a mourner or for circumcision ceremonies held at home. Similarly, religious education, formerly available on authorized "courses", is now permitted only in "ecclesiastical educational institutions." These restrictions, the study concludes, will make difficult any attempt "to direct the newly-awakened Jewish consciousness towards the synagogues or Judaism at large."

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TJC promotes 3 to top posts

TORONTO —
Three senior staff members of Toronto Jewish Congress have been named associate directors. They are David Marks, who continues as United Jewish Appeal campaign director, and Rupert Shriar, who remains director of social planning. The third appointment is that of Edmond (Yehuda) Lipsitz, who will now be in charge of local Congress functions including chaplaincy and youth work.

David Marks joined the UJA campaign staff as a fund-raiser 13 years ago and was appointed campaign director in 1968. Shriar has headed the social planning department since adjoining the then United Jewish Welfare Fund seven years ago. Lipsitz has been with the CJC Central Region since 1972, serving as director of education.

All three will continue to function as heads of their respective departments.

David Marks

Rupert Shriar

Edmond Lipsitz

Synagogues ready for holiday drive

TORONTO —
With only a few weeks left before the High Holy Day appeals for Israel Bonds in all Toronto synagogues, activity is in peak stage to ensure the maximum possible results from all aspects of the synagogue efforts.

Always considered "the heart of the community's Bond campaign," the synagogues are being called upon now to expand their traditional Bond participation to meet the urgency of Israel's need for economic strengthening.

This occupied the full attention of presidents and Bond chairmen of Toronto congregations in all branches of Judaism who met recently at Beth Emeth Bais Yehuda to finalize arrangements for their campaigns.

Pinchas Shaanan, Israel's newly-appointed consul for economic affairs in Canada, flew to Toronto from Montreal to brief the synagogue leaders on the latest political and economic developments in Israel and the Middle East.

Emphasizing the fact that Israel faces dangers and problems of extraordinary proportions this year, he declared that "Israel and the Jewish communities around the globe have to work shoulder-to-shoulder and mobilize all their resources in supporting their mutual struggle for survival. In a time of stress and trial such as the people of Israel experiencing this year, every link in the chain of solidarity must be strong."

Among the practical undertakings being adopted by Toronto synagogues this year to substantially increase the Bond dollars they can raise for Israel's economic growth are institutional Bond purchases, congregational dinners, pre-Yom Kippur functions and phoning committees to prepare congregants for an increased response to the High Holy Day appeals.

Program participants included Alex Eisen, co-chairman of the synagogue division, Toronto Bonds; Irving Horowitz, president of Beth Emeth Bais Yehuda which hosted the meeting; Barney Dales, chairman of the board, Beth Tzedec Congregation; Sam Faivish, Bond chairman, Beth Jacob Congregation; Dr. Norman Shaul, co-chairman, synagogue division; Jack Schwartz, executive member, Israel Bond synagogue cabinet; and Milton Rusonik, associate campaign chairman, and chairman, institutional Bonds division.

Request for loan of nurses met

Israel hospital gets Manitoba nurses

WINNIPEG —
The Department of Health and Social Development has assisted in recruitment of six Manitoba nurses for short-term hospital work in Jerusalem, Health and Social Development Minister Laurent L. Desjardins has announced.

Desjardins said he had received a request from the Hadassah Hospital in Jerusalem, a 700-bed teaching hospital, for experienced nurses to work in the operating theatre and in intensive care. This request arose from discussion he held with officials while visiting health facilities in Israel in June, 1976, in connection with the 13th World Congress on Rehabilitation.

Desjardins said that St. Boniface Hospital responded very actively to the request, and encouraged nurses to apply for the short-term assignment. The Manitoba Association of Registered Nurses also assisted in this matter.

The six nurses are: Lorraine Carter R.N., Jocelyne Dufresne, R.N., Patricia Hallgrimson, R.N., Helen Isaak, R.N., Fjola Thickfoot, R.N., Donna White, O.R.T. All the nurses live in the Winnipeg area. Four will leave for Jerusalem in mid-September and one in November; departure arrangements for one are still being arranged.

Airfare return, room and board and a stipend are provided by the Hadassah Hospital in return for a six months to one-year stay. Special tours and Hebrew language instruction are also provided.

"I think this is a wonderful opportunity for Manitoba nurses to live and work in a fascinating country," Desjardins said. "I certainly enjoyed my recent visit to Israel; I'm sure that the nurses will get a great deal out of the experience of helping out a people and a country which has such a strong sense of commitment and has achieved so much in building a new society."

Teachers return from Bar-Ilan

MONTREAL —
Fifty Canadian teachers enjoyed a special summer program at Bar-Ilan University, several of them attending for the second or third time.

Two groups were involved. Teachers of Jewish studies took a five-week course in Bible and Jewish thought, combined with academically guided tours and special activities. This was the fourth year of the program.

The second group of Canadians were teachers of general subjects in Jewish high schools, the second time that such a group came to Bar-Ilan. Their program included lectures on concepts of Judaism, Hebrew language courses, tours and social activities.

Congress designates 5737 as year of the synagogue

MONTREAL —
The Hebrew calendar year 5737, which begins Sept. 25, has been designated as "Synagogue Year" by the National Religious Department of the Canadian Jewish Congress.

"The synagogue has always been the main artery of Jewish communal life," said Rabbi Allan M. Langner, chairman of the National Religious Department of Congress. "In Jewish tradition, a synagogue is not only a house of worship, but also a house of study and a house of assembly. And it is in this spirit that the 'Synagogue Year' has been proclaimed."

Synagogues across Canada, in a spirit of identification with Israel and the local Jewish community, are being urged to devote the period of the High Holy Days to an intensive effort to:

— assert the primacy of the synagogue in the Jewish community;

— make the widest possible appeal to the unaffiliated to join a synagogue of their choice;

— urge members of synagogues to broaden their involvement in synagogue activities such as synagogue attendance, adult education and youth programs;

— strive for universal Jewish education so that every Jewish child in the community receives a systematic Jewish education;

— maintain co-operation between synagogues;

— strengthen the Jewish family as the foundation of Jewish living;

— strive for mutual understanding and friendship with members of other faiths.

Nathan Nemetz named an Honorary Fellow

VANCOUVER —
Nathaniel T. Nemetz, chief justice of the Supreme Court of British Columbia, was made an Honorary Fellow of the Hebrew University of Jerusalem.

University President Avraham Harman chaired the Jerusalem ceremony attended by Israeli Supreme Court President Justice Shimon Agranat, Canadian Supreme Court Chief Justice Bora Laskin, Prof. Avigdor Levontin and other members of the Israeli judiciary and of the Hebrew University's faculty of law. In the audience was former Israeli chief justice Isaac Olshan.

THANK YOU

Some of the holiday illustrations used in this issue of The Canadian Jewish News were taken from the following books.

The Glory of the Jewish Holidays
The High Holy Days
The Yom Kippur Anthology
The Rosh Hashanah Anthology

We wish to thank the librarians at the Jewish Public Library for their help in selecting these books.

The editor.

Jack Gwartz

Gwartz chairs Negev Dinner

TORONTO —
Jack Gwartz will chair the 1976 Toronto Negev Dinner honoring James F. Kay and celebrating the 75th anniversary of the Jewish National Fund.

The appointment was announced by David L. Dennis, president of the JNF of Toronto, the sponsoring organization of the Jewish community's most prestigious annual tribute event to be held on Nov. 30 at the Royal York Hotel.

Jack Gwartz is the executive vice-president and chief operating officer of Koffler Stores Ltd. He serves on the board of directors, Jewish National Fund of Canada. He is a vice-president of the Toronto JNF and the Canadian Friends of the Hebrew University, Ontario Region, a past chairman of the campaign cabinet, United Jewish Appeal of Toronto and a member of Beth Tzedec Congregation.

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The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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Guest Editorial

A year of promise

By RABBI BERNARD BASKIN

Chassidic tradition relates that one day the great Nachman of Bratzlav was told by his disciples of new persecutions against Jews in the Ukraine. The Master listened and said nothing. Then they told him of pogroms in specific villages. Again the Master listened and made no reply. Then they told of slaughtered families and of desecrated cemeteries. The Master listened in silence. "I know," he whispered, "I know what you want me to do — you want me to cry out with pain, to howl with despair... But, I will not, you hear me, I will not." Then after a shocked interval he lifted his voice louder and louder: "Gewalt Yiden, zeit sich nit meyaesh!" "Jews, for heaven's sake, do not despair... Gewalt Yiden Jews, do not despair."

On the threshold of the New Year, there is ample reason for despair. Baleful predictions abound; the Jeremiahs of doom are everywhere. The waves lap relentlessly at the high ground of our retreat. We are heart-sick at the ignorance, apathy and dissension within our community. We are sobered by the dangers that lurk without. But Rosh Hashanah offers hope and perspective. It reminds us of our genius for survival.

Twenty-eight centuries ago, Mesha, the King of Moab, won a great victory over Ahab, the King of Israel. He inscribed these boastful words on a tablet. "And I destroyed Israel with an everlasting destruction." Were it not for the Moabite Stone, discovered in Palestine a century ago — the name of Mesha of Moab would have been long forgotten.

In the ancient Forum of Rome there stands the monumental arch that Titus built after the destruction of the Second Temple in order to commemorate his victory and mark the end of the Jewish people. In 1945, the Palestinian Jewish Brigade, having participated in the liberation of Rome, marched through this monument in triumphal procession.

In 1898, the anti-Semitic head of the Holy Synod of Russia forecast the end of Jewish life in his country with the following words: "One-third will die, one-third will leave the country, and the rest will be completely absorbed." He's just a footnote in the history books.

Hitler destroyed a portion of our people. But the final victory belongs to us. Today, a vibrant people, we are able to curse his name and his short-lived Third Reich.

These dramatic illustrations out of the past — and a host of others could be adduced — emphasize the eternality of the Jewish people.

A perceptive Jewish historian referred to us as "the ever dying people." All through our history, there has been uncertainty about the future. Every generation feared that it was the last creative link in the long chain of Jewish creativity. But it was just such loving concern that made for the preservation of culture, faith and people.

Rabbi Baskin is spiritual leader of Temple Anshe Shalom, Hamilton.

Blessed bagels

After bloody civil feuds in Lebanon and Ireland, racial strife in Africa, international air piracy and terrorism, the proliferation of nuclear armaments, the tensions of Cold War detente and the disquietude of Middle East "peace"...isn't it nice to know that at least one battleground is not strewn with shrapnel, empty cartridges, and carnage, and civilians on all levels of the political spectrum are cheering.

We refer, albeit tongue-in-cheek, to our very own local bagel price-war, a refreshing skirmish between two Bathurst St. stores where the consumer is the victor. The press has been continuously castigated for focusing on the dark side of life, for perpetuating violence, fear, bigotry and hatred. The Canadian Jewish News prides itself, therefore, in finding this "war with a difference."

However, in optimistically saluting this clean battle and in lauding the gastronomic delicacy we have come to know and love, we add a note of caution (as many a student recognizes is part of the art of editorial writing.) Beware the power of the bagel. This apparently innocuous food — fuel for the Jewish palate — may soon join political arsenals and military caches. Observers of the presidential race south of the border are already aware of the role of the bagel in the Carter-Ford effort to woo the Jewish vote.

Donning yarmulkes, these astute politicians have consumed dozens of the round buns, automatically giving them an aura of respectability in New York's Lower East Side. And both the Republican and Democratic nominees have been heard to spout "bagel-in-the-sky" political promises of support for Israel which hold as much water as the classical hole in the tantalizing bun.

Turning to our shores, Canadian chauvinists have also to fear the "bagel drain" — a "twister" on the much maligned "brain drain". An inventive New York — based firm, Abel's Bagels, has been infiltrating the market here with a frozen variety far less appealing than our fresh version but a success nevertheless. It's now become a question of national pride.

But, cunningly, we advocate the discreet use of bagel power in Israel and the Diaspora to meet the formidable challenges posed by our foe. This could spawn a whole new propaganda and military assault — through "bagel blackmail", the "bagel boycott" and "bageldollars", lead-weight "bagel bombshells", "bagel bombast" to employ at the UN, "bagel bounty" to countries harboring terrorists and, of course, "bagel Bonds" to support the bagel-based Israeli economy. Such bagel bravado may well swing the balance in favor of justice and sanity.

Well, in the thick of depressing news headlines, and as a light-hearted entree for the New Year we wish you "happy bagels."

Guest Editorial

'Do unto others'

By MALCOLM RIFKIND

A number of British MPs of all parties have been getting upset by the entrepreneurial abilities being shown by Arab businessmen in acquiring bits of Britain.

Greville Janner, Labor MP for Leicester West, has said that he intends to propose in the next Parliamentary session new safeguards to counter what he called 'determined behind-the-scenes bids' for industrial power by Arabs in Britain.

Other MPs expressed alarm at the purchase of the plush Mayfair, London hotel, the Dorchester, by an Arab consortium. The acquisition of Fort Belvedere, the setting of the Duke of Windsor's abdication, by an Arab was the final straw. There was an undercurrent of expectation that Bloom's Restaurant would be next in line for a takeover by Sheik Yamani or his confederates.

Much of the reaction has been silly to say the least. What possible reason can Marks and Spencer have for discontinuing to hold shareholders meetings at the Dorchester? Is it really sensible for MPs to advocate boycott of Arab-owned enterprises?

The suggested reasons for boycott hostility are twofold and both of them are misguided or absurd. Firstly, it is suggested that a boycott of the Dorchester is fair retaliation for Arab boycotts of Jewish owned industries or of firms who trade with Israel. Tit-for-tat may give some emotional pleasure but it won't actually help MPs who are fighting the Arab boycott in Parliament or businessmen who are fighting it in their trading relations.

The Arabs won't lose much sleep if Jews stop using the Dorchester hotel, but they will be delighted if Jews forfeit their moral supremacy. It becomes a bit difficult to condemn the boycott as wicked when you are conducting one yourself.

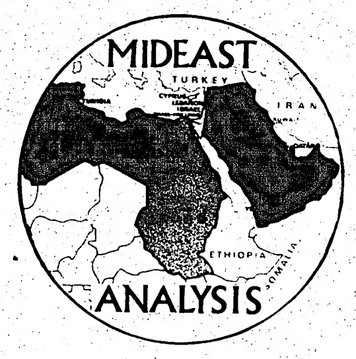
The second suggested reason for hostility to Arab enterprise in Britain is that it is allegedly undesirable for foreigners to acquire ownership of British property or industry. That's all very well but do we apply that principle ourselves? What has Britain been doing but benefitting for years from the proceeds of massive investments overseas. And, if it's wrong for Arabs to purchase a stake in British property or industry, is it not also wrong for the Americans, the French or the Japanese? The truth is that the opposition in some quarters to Arab enterprise is not because it is foreign but because it is Arab.

I have mentioned my Parliamentary colleague, Greville Janner. To be fair, he has pinpointed the nature of his opposition quite clearly: "The Arabs can buy as many slabs of real estate in the city of London as they want," says Janner. "I am concerned about the ownership of the commanding heights of our economy, whether by the Arabs or **anyone else**." That is fair enough and the right emphasis.

Parliamentary action may be needed but if it is, it should be because of a settled conviction that foreign-owned British industry is reaching excessive limits. I'm far from convinced that such an argument is justified though the facts and figures would have to be closely scrutinized.

Mr. Rifkind is a British MP.

Israel continues to have growing success in competitive international arms market



By SHELDON KIRSHNER
Staff Reporter

Reports that Israel and South Africa have established something of a military supply relationship, at a time when Pretoria is coming under increasing attack in world councils, focuses international attention once again on Israel's sophisticated armaments industry.

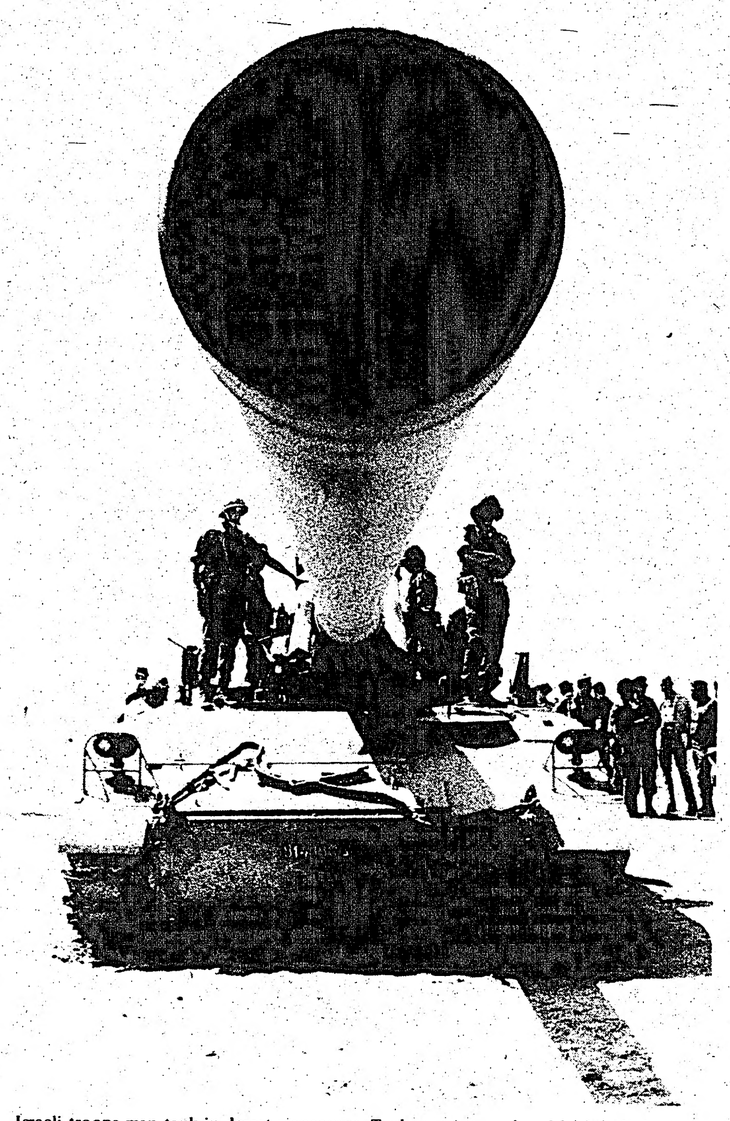
Although the Arabs boast of the newly-created Arab Military Armaments Organization, it hardly matches the capability and sheer output of the Israeli arms industry. That South Africa has turned to Jerusalem for weaponry is not merely a matter of politics or ideology. It means that the Israelis are capable of providing the South Africans with the equipment they require.

According to news accounts, Israel is building two long-range gunboats, armed with potent Gabriel missiles, for the South African navy. Unconfirmed reports also suggest that Israel plans to deliver up to 24 Kfir jets — and advanced military electronic equipment to South Africa — in return for one million tons of coal a year to buoy its steel industry.

South Africa is just one of many nations in six continents which buy Israeli arms, and the list appears to be growing, despite Israel's deepening political isolation.

Israeli exports of military equipment last year rose to nearly $190 million from $90 million in 1974. And officials at the Ministry of Defence claim that Israeli arms manufacturers — the majority of them state-owned — have obtained more than $500 million in orders for the next several years.

One of the reasons for Israel's success in the highly competitive international arms market is its ability to manufacture such a dazzling array of products. From jets to missiles and from rifles to grenades, Israeli factories churn out almost everything but tanks, certain types of missiles and extremely advanced electronic equipment. These factories supply the Israeli armed forces — and foreign customers such as Iran and the United States.



Israeli troops man tank in desert maneouvre. Tanks are not produced by Israel's burgeoning armaments industry but missiles, jets, guns and grenades are. (Jacob El-Baz photo)

Probably the best-selling product is the Gabriel sea-to-sea missile, produced by the government-controlled Israel Aircraft Industries (IAI). Al Schwimmer, founder and president of the giant concern, says that $250 million worth of new orders for the Gabriel have poured in to date. The Gabriel is a popular item partly because it proved to be incredibly effective in sea battles during the Yom Kippur War.

An up-and-coming item is the Kfir, a supersonic jet originally produced for the Israeli air force. Combining the design characteristics of the French Mirage and the American Phantom — both of which are used by the Israeli air force — the Kfir is powered by an American General Electric engine. IAI expects to sell quite a number of Kfirs. Austria has already shown an interest in purchasing the plane.

At $4.5 million, the Kfir is cheaper than most planes of its class manufactured by the French and the Swedes, both of whom are competing with Israel for the lucrative Austrian contract. Israel's chances may be enhanced by the announcement that an improved version of the Kfir fighter — the Nesher — has been added to the company's export list. The fact that some 40 of these aircraft were flown by Israeli pilots during the 1973 war should make them all the more enticing in the eyes of foreign buyers.

The only snag in IAI's export drive is a clause in this year's U.S. Foreign Sales Military Act, which bars a country receiving arms from Washington from transferring them to a third state without the consent of the White House.

Originally supported by pro-Israeli legislators on Capitol Hill to prevent the transfer of U.S. components or arms from non-confrontation Arab states to those actively at war with Israel, the clause may yet work against Israel's economic interests. Israeli officials fear the clause could ultimately serve to augment American pressure on its foreign policy decisions since it permits the president to withhold arms shipments to a nation guilty of violating the act.

The likelihood is that Israel's other arms exports will not run into this kind of legalistic wall because the components of its additional products are wholly made in Israel.

The Galil, which Israel hopes will match the success of the Uzi submachine gun, is an example of such an item. Developed prior to the October war, the Galil is an all-purpose light assault rifle easily converted into a submachine gun, sniper's rifle, automatic rifle and grenade launcher firing anti-tank or anti-personnel ammunition. For good measure, it has a bottle opener for thirsty soldiers.

The military importance of Israel's homegrown arms industry is such that the country can defend itself to an extraordinary degree without having to rely exclusively on foreign powers. But this is not to say that Israel can survive without American arms. It cannot. The air force would be powerless without its Phantoms and the new generation of U.S. jets, while the army might be in dire straits without unrivalled American electronics.

The indigenous arms industry has come a long way since the Haganah secretly produced bullets in dark cellars under the noses of the British. Yet the rapidly advancing state of technology today is such that Israel, given its limited resources, may always be dependent on American largesse.

Billy Rose proved to world he could make it

By ROCHELLE CARR

On Sept. 11, 1899, a new-born infant's wail was heard in New York's Lower East Side. There were to be a lot more outbursts during the lifetime of David and Fanny Rosenberg's colorful son, William Samuel, who, later, chose to be called Billy Rose.

Despite his diminutive size, his poor background and the constant uprooting of himself and his two sisters, Polly and Miriam, from tenement to tenement, early in his life he decided that he would show the world and make it big in the land of opportunity.

So it came about that chain-smoking Rose went from an office job for John Gregg, who had invented a shorthand system (Rose was a whiz at shorthand), to a short-lived office job with the War Industries Board in Washington where began his lifelong friendship with Bernard Baruch. Then he became a lyricist on Broadway, showing more of a flair for promoting a song than actually writing one all by himself.

In each case, there was a modicum of success. But it was not the big kind of success he dreamed of. So, like many others of his generation who longed to drown the memories of days in dirty tenements with a flood of wealth and material possessions, he pushed and clawed and connived, inching his way upward.

In due time he played some role in the creation of hundreds of songs, some of which became hits like **Me And My Shadow**. To help further the promotion of the songs and also to protect the songwriters, Rose formed and became the first president of the Songwriters Protective Association.

It was still not enough. Nor was his marriage to the Ziegfeld star, Fanny Brice, and all the publicity and important friends he got to meet through her.

He pushed on. He bought into speakeasies, produced some Broadway shows, bought theatres like the Billy Rose Theatre and the prestigious Ziegfeld Theatre, wrote a syndicated column, and put on variety of extravaganzas like **Jumbo**, a Centennial Exposition at Fort Worth and various Aquacades. All this started the millions pouring in. As well, he invested heavily in the stockmarket, bringing in more millions, while still finding the time to go through four wives and five marriages.

Ever in the pursuit of something, and ever on the go, Rose had something else enter his life with the advent of World War II — a much deeper concern about the plight of his co-religionists. After the war, he toured the concentration camps, returned to America and, with the same drive he employed in business, began raising funds for the remnants of European Jewry.

Next he began running around the country raising money to help the nascent state of Israel. As well, his usual brusque manner proved to be most effective when he was sometimes called upon to see that certain American corporations stopped their hiring practices which discriminated against Jews.

Despite all this, and his help to non-Jewish causes, his biggest, and perhaps showiest, philanthropic project was yet to come. He decided to give his vast sculpture collection he had been accumulating over the years, to Israel. The Japanese landscape architect, Isamu Noguchi was hired to incorporate the works of art into a five-acre site on the grounds of Jerusalem's National Museum. In 1965, the Billy Rose Art Garden was opened.

Now, on that rolling hillside in Jerusalem, there was visible proof of success of that former tenement boy, born in America of immigrant parents, who strived so hard, until his death in 1966, to show the world he would make it.

Israeli scholars are giving the populace Protestant fundamentalism crash course as U.S. presidential campaign begins

By NECHEMIA MEYERS

REHOVOT —

Israelis are hopping mad at the attempt made by U.S. Vice-President Nelson Rockefeller to drag Golda Meir into the American election campaign by citing her alleged doubts about Jimmy Carter, doubts based on his being an enthusiastic Southern Baptist.

That is not to say, however, that they are at ease with Carter's particular brand of religion, which is terra incognita for all but a few Israelis. Jews who came here from the Middle East were well acquainted with Moslems in their countries of origin, while Jews who emigrated to Israel from Europe usually had Catholics or Eastern Orthodox neighbors in the "old country." But not one Israeli in 10,000 has ever met a real live Southern Baptist.

Local scholars have therefore taken it upon themselves to give their fellow citizens a crash course in evangelical Protestantism. The Hebrew University's David Flusser, the country's best known academic expert on Christianity, point out that people with Carter's religious background tend to see "the fulfilment of prophecy in the state of Israel. They believe in the second coming of Jesus, and for them the realization of one prophecy indicates that the others will come true as well."

Flusser is caustic about "some of our super-liberal Jewish intellectuals" who fear Protestant fundamentalists because they know so little about them and "prefer to conduct dialogues with hair-splitting archbishops who are more adroit in salon manoeuvres than the Baptists, who believe implicitly in the Scriptures they quote."

Jimmy Carter — an enigma also to Israel.

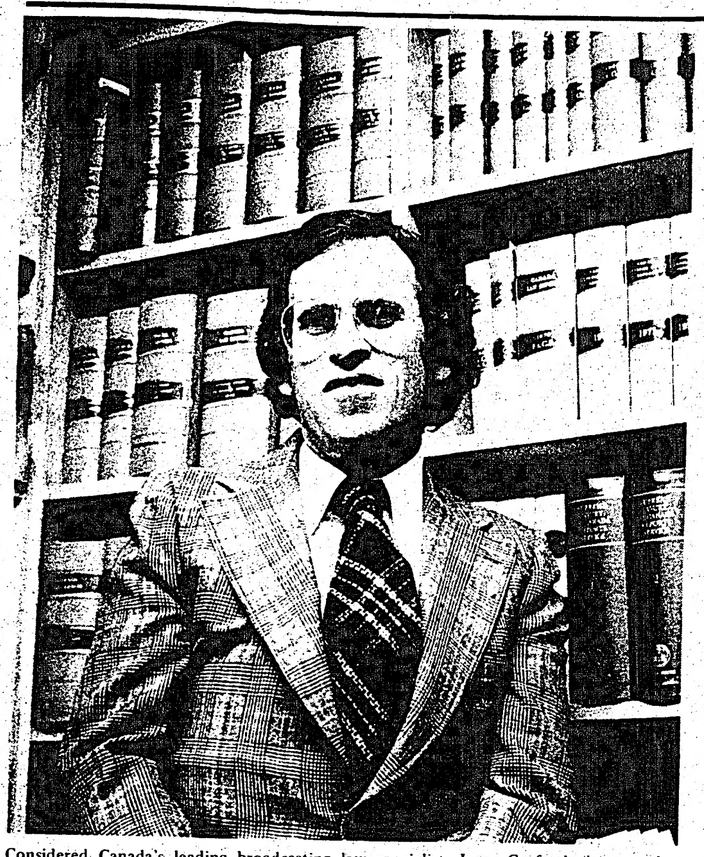
Himself a religious Jew, Prof. Flusser says that Carter's piety is not the problem. "What I'm worried about," he declares, "is that the influence of Carter's advisers may eclipse the influence of the Divine Spirit."

Knowledgeable observers here have also reminded their fellow citizens that Harry Truman was a Southern Baptist and that an equally good friend of Israel, Lyndon Johnson, belonged to the fundamentalistic Disciples of Christ.

Moreover, even Jews are not necessarily such good friends of Israel. Austrian Chancellor Kreisky, for example, has not endeared himself to Israelis over the past few years, despite his being, by heritage, "of the Mosaic persuasion." And then, of course, there is Henry Kissinger.

Rightly or wrongly, Israelis are very wary of the American secretary of state. They suspect him of leaning over backwards to prove that he does not discriminate in favor of his fellow Jews.

This is not an attitude that would be expressed by any Israeli official, but it is commonly held, which explains the popularity of a poster now selling here like hotcakes. Patterned on the plaques one finds plastered all over public buildings, it reads: "The Suez Canal, presented to the people of Egypt by Cousin Henry."



Considered Canada's leading broadcasting law specialist, Jerry Grafstein is somewhat of a modern-day media mogul. He's involved in bold new venture. (Groskind photo)

Versatile Jerry Grafstein

He's media man of many parts

By TOBA KORENBLUM
Staff Reporter

TORONTO —
He talks with speed and alacrity, the mark of a self-confident man. So well-accustomed is he to the vicissitudes of the news media, he has unconsciously packaged the bits and pieces of his career into an appealing account and controls the course of an interview himself.

Jerry Grafstein is somewhat of a modern-day media mogul. Considered Canada's leading broadcast law specialist, he is the organizational brain behind local CITY-TV and the creative mind behind the Liberal party's advertising campaigns. But the 41-year-old lawyer's latest project is the most ambitious yet. It's a nationalist's dream — a coast-to-coast, 24-hour-a-day, FM, commercial radio network devoted exclusively to news.

Grafstein appears nonchalant about the formidable task of mounting, in five years time, a 12-station system employing a legion of 85 journalists churning out fresh news script hourly. He adroitly tosses out simple solutions for ironing out the wrinkles in the network's master blueprint. A straightforward, no-nonsense talker, he lounges with one leg slung over the arm of a comfortable swivel chair in his Richmond St. office.

On the wall adjacent to a well-used, antique wood desk, is plastered a gallery of political memorabilia; simple black-framed photographs of Ottawa barons including Supreme Court Justice Bora Laskin and a host of Liberal ex-potentates; Walter Gordon, Jack Pickersgill, Paul Martin and a fresh-faced neophyte Pierre Trudeau sporting a trim Napoleonic haircut. Prominent is an autographed picture of a dapper John Turner for whom Grafstein served as a policy advisor, speech writer and campaign manager in his bid for the Liberal party leadership.

A draftsman of federal media philosophy, Graftstein resents the innuendoes that the Canadian Radio-television and Telecommunications Commission (CRTC) granted the recent license for his revolutionary broadcast scheme because of his Liberal party affiliations.

"It hurts to be a known activist," he says, gazing intently through thick, wire-framed spectacles. "A regulatory agency likes to bend over backwards to be independent. The idea was successful because it's a great idea. I'm carrying enough of a burden as a Liberal that it shouldn't be considered as diminishing my own skills and abilities."

His all-news radio service is far less restrictive than the term "news" implies. "The concept," explains Grafstein, "is that of a national electronic newspaper." And its style, he adds, "would be a mix between Canadian thoroughness and American liveliness." Surprisingly, he has no concerns about audience appeal.

Directly aimed at luring the younger listener, the network plan — brought to fruition along with partners David Ruskin, a broadcast consultant and Israel Switzer, an electronics engineer — stresses a fast-paced, entertaining rhythm. Grafstein, over-optimistically, hopes to snare a cadre of aggressive, punchy, youthful journalists in the mould of the Watergate twins, Bob Woodward and Carl Bernstein, with an upbeat popular delivery style.

While the master planners failed to win CRTC approval for a Montreal outlet, the lawyer says preliminary discussions are well underway with an affiliate station in the Quebec city. The government has already awarded the three Torontonians rights for an alpha-numeric, teletype-style system for news on cable TV.

"Philosophically, there is no question that there has to be an alternative news structure," he says, taking a swipe at the CBC. "We felt their balance between local and national was tilted. They took a national service and transformed it into a local one."

He is, naturally enough, impressed with the CRTC's efforts and does not consider the agency's Canadian content restrictions too prohibitive or deadly chauvinistic. Yet, he notes: "I'm not inherently nationalistic. It's difficult for a Jew to be a nationalist... But, it is important to maintain the basis of a Canadian-fostered culture and to a certain extent this is force-fed, and nurtured. It can happen. Instead of American crappy songs, we can have Canadian crappy music."

Yet despite his professional dealings in the field he is not overawed by the power of the media in molding the political candidate. Founder of Redleaf Communications Ltd., a Liberal advertising consortium responsible for the last 1974 federal campaign, he still remarks: "All the media can do is magnify what is already there. If the spark is there it can extend the reach of the message, though it can't inherently change the man." Quoting Trudeau, he calls the media "an electronic cannon. It booms out very quickly, but you don't know how effective it is in hitting the target."

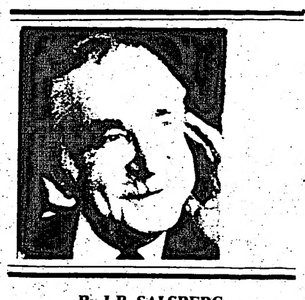
A rabbinical dropout, who flirted with several seminaries before heading to Osgoode Hall Law School, Grafstein is a self-confessed Jewish chauvinist. A member of B'nai B'rith, a "modest" contributor to Toronto Jewish Congress and Canada-Israel Committee activities, he insists "my Jewishness has always been a plus."

As an Ottawa civil servant in the late '60s, as a former co-editor of the Journal of Liberal Thought, as a prominent lawyer with dealings in several provinces, he has never encountered anti-Semitism. "The governmental atmosphere has changed dramatically and there is a greater acceptability and reliance on people's skills and talents." Only in Quebec, however, where he brushed shoulders in the last decade with members of the Cite Libre clique of French Canadian activists, was he not recognized as a Jew. "There," he quips "I was known as Anglais."

Both his media and Jewish roots run deep. His father, Solomon, founded the Jewish Directory in his native London, Ont., and was a correspondent for The Forward and Zeitung. His uncle Melech owned The Jewish Observer and edited collections of Sholom Aleichem and Y.L. Peretz.

He's proud of that background and not shy to admit it. And with a teasing manner and warmth, breaking the veneer of the cool, total professional, he confides: "I really wanted to start an all-Yiddish radio network, but I didn't think there was a market for it. If you find me an audience of 125,000 an hour, maybe I'll think about it."

Yiddish meeting in Jerusalem great success



By J.B. SALSBERG

Those whose thinking is colored by memories of the official and semi-official opposition and hostility towards Yiddish, Yiddish culture and Diasporic life in the past are sceptical about the positive value of the recently held Yiddish conference in Jerusalem. In my view their scepticism may be understandable, but not justified.

The Jerusalem conference did mark an important turning point. It demonstrably removed the old barriers and roadblocks and it cleared the way for a promising advance.

About the past: 50 years ago anti-Yiddish zealots stopped Yiddish speaking chalutzim in the streets of Palestine and demanded that they speak in Hebrew. In the '20s, such zealots resorted to hooligan methods and physically broke up Yiddish-speaking assemblies.

Twenty-eight years ago, officials of the fledgling Israeli government denied the thrice-weekly Yiddish newspaper, the Letzte Nayes, the necessary newsprint to become a daily, though most of the new immigrants from Europe spoke Yiddish. The official excuse was that there wasn't enough paper for a new daily. To get around that regulation the publisher and editor of that paper, Mordechai Tzanin, launched a "new" thrice-weekly Yiddish paper, for which they could not refuse newsprint. The result was that the Yiddish daily did appear, and very successfully so, but under a different name on each alternating day. The authorities became the laughing stock, the restriction was removed and the Letzte Nayes appears daily to this day.

Yiddish journalists (there are a number of weeklies in addition to the daily) were denied membership in the official association of Israeli journalists. Similar discrimination was also practiced by the Israeli (Hebrew) organization of creative writers. Most offensive was (and still is) the ruling of the government-owned radio and television that lumps Yiddish with the other "foreign languages," like Polish, Russian, Romanian etc. Yiddish was, of course, kept out of the government schools.

The significance of the change, which began to make itself before but which reached dramatic expression at the conference, can only be appreciated when viewed on the background that I outlined above.

Half-a-dozen cabinet ministers graced the front row of the crowded platform in the jam-packed and very beautiful Jerusalem Theatre for the opening of the Yiddish conference. I repeat — Yiddish conference! Yes, in the ancient city of David, in the capital of the Jewish state of Israel!! From his sick bed the president of Israel sent his greetings and encouragements!!!

Teddy Kollek, the mayor of Jerusalem, welcomed the delegates and offered his help to make the capital also the centre of Yiddish culture. Not a stone was thrown and not a boo was heard. Instead his offer was received with thunderous applause!

Israel Minister of Education and Culture Aaron Yadlin recalled the recent introduction of Yiddish as a selective course (it also applies to Ladino) in Israel's high schools. He also made the announcement of the government's decision to launch a Yiddish theatre, of the highest quality, to serve the Israeli population as well as the larger Jewish communities abroad.

The World Jewish Congress formally associated itself with the conference at the opening session and pledged its involvement. And, wonder of wonders, the Hebrew writers union of Israel greeted the conference! Abraham Sutzkover, world renowned poet, who had just returned from the World Writers Union colloquium on poetry in Amsterdam spoke for the Yiddish writers.

By the way, Yiddish poetry was the subject of the colloquium and Sutzkover was the honored guest.) And finally there was the impassioned address of Tzanin, the scarred warrior for Yiddish in Israel and editor of its only daily in Yiddish. Last, but not least, there was, of course, Golda Meir who addressed the final plenary session in "mame loshen" (mother tongue), in Yiddish, and presented Sutzkover with this year's Prime Minister's medal for Yiddish writing.

The conference decided to establish a world Yiddish book club; to translate Yiddish works into Hebrew and vice-versa; to ask Israel to train its teachers to be bilingual, with special application to those teachers sent abroad; to prepare materials for Yiddish youth seminars and Yiddish-Hebrew studies; to help the Yiddish press everywhere, of which there are now approximately eight dailies, and 160 weeklies and monthlies.

Finally the conference unanimously agreed to declare Yiddish as **a national Jewish language.** (Understand this, my dear readers, the Jerusalem conference did **not** declare Yiddish as the **only,** or even as **the** Jewish language, but as **a** Yiddish tongue.) In my view this was a correct designation. Yiddish cannot be grouped with other "foreign" languages without amputating vital portions of our national organism.

Oh, yes, it was a sign of the changes that have taken place, that the world conference for Yiddish, that included many non-Zionists, urged Israel to participate actively and practically in the fight for Yiddish and Yiddish culture everywhere in the world!

So what? From here on it will largely depend upon us, in Israel and in all other Jewish centres. Jerusalem cleared the path!

Jewish culture reported still surviving in the autonomous region of Birobidjan

By A.J. ARNOLD

WINNIPEG —
The virtually forgotten existence of Birobidjan, the Jewish autonomous region of the USSR, was recently recalled by Albert Axelbank, of the London Observer Foreign News Service, who was allowed to visit the area after several years of trying to gain entry.

Axelbank found Birobidjan, the capital city, has a population of 62,000, with 185,000 in the whole region which is larger than Belgium, Massachusetts or Israel. Nevertheless this entire "Jewish region" has only about 25,000 Jews, he was told. Many of the Jews Axelbank met in Birobidjan argued that Jewish or Yiddish culture is not dying out there and claimed the opposite to be true.

Before evaluating Axelbank's findings however it might be well to recall the almost forgotten chapter of "territorialism" in the early 20th century history of the Jewish people.

In the early development of the Zionist movement there were some Jews who became "territorialists" rather than Zionists. They believed it might be possible to establish a Jewish homeland on some territory other than Palestine. For a time Uganda was considered as a possible locale and Theodor Herzl, the father of modern Zionism, is said to have looked favorably on the Uganda project before deciding that Palestine was the only place where the Zionist goal might be achieved.

Nevertheless a Jewish Territorialist Organization was established in the early 1900s alongside the Zionist organization. Its founder was the well-known Anglo-Jewish author Israel Zangwill. Another important figure in the territorialist movement for a time was Nachman Syrkin, a Russian Jew who eventually became one of the first advocates of socialist Zionism.

The territorialists also had supporters in Canada and around 1907 Israel Zangwill and Nachman Syrkin became involved in an approach to the Canadian government about the possibility of a territory in Canada for Jewish autonomous land settlement.

This resulted from a report that in 1897 Sir Wilfred Laurier had told Herman Landau, an Anglo-Jewish philanthropist, that he was prepared to grant a territory in Manitoba to the Jews where Saturday might be substituted for Sunday as the legal day of rest and the Jews might make other regulations under a form of local autonomy. The disclosure of Laurier's so-called magnanimous gesture was made by Herman Landau himself almost a decade later.

Within a year however the "promise" was denied by Laurier in an interview with the London Jewish Chronicle. He repeated the denial several times including a rebuff to the Zangwill-Syrkin approach.

Nevertheless, B.G. Sack, in his **History of the Jews in Canada** (Harvest House), accepted the Landau version of the story and castigated the Canadian Jewish leaders of that day for having failed to take advantage of the opportunity. This charge has been repeated by other writers until very recent years as "a historic opportunity forfeited."

Israel Zangwill

Nachman Syrkin

After the Bolshevik revolution in Russia the communists took up the cause of a Jewish autonomous territory, said to be based on a Marxist interpretation of the national question, but more obviously as a means of countering Zionist influence.

When a territory was assigned in 1928 for the establishment of a Jewish autonomous region it was hailed as the coming fulfilment of socialist cultural redemption for the Jews. By the 1930s Birobidjan was being held up as a model development in comparison to the strife-torn Jewish homeland in Palestine under British rule.

Before and during the Second World War there was considerable activity among pre-Soviet elements in Canada and the U.S. in support of the Birobidjan project. After the war it became clear however that the territory had not attracted a sufficient number of Jews to return to the land and that it was another example of the failure of a Soviet utopian project.

The Jewish population high point in Birobidjan came in 1951, when it had 40,000 Jews making up 26.5% of the total population of the district. By 1964 the number of Jews dropped to 14,650 and the Jewish autonomous region was considered abandoned (according to the New Standard Jewish Encyclopedia, 1970).

Whether it still exists as an autonomous territory, as Albert Axelbank reports, is not as important as whether Jewish culture still survives there. One of the factors of the Birobidjan district was that Yiddish was an official language and a language of instruction in the schools. Axelbank reports however that today Yiddish is not being taught in the schools, even to Jewish children.

While a few non-Jews were found speaking fluent Yiddish among the 50 members of the Jewish People's Amateur Theatre who were doing a Sholem Aleichem play, the status of the theatre has changed. In the 1940s, the city of Birobidjan had the Kaganovitch State Theatre performing plays in Yiddish. This was closed in the 1950s along with the Jewish schools at the height of the Stalinist extremes against Jewish culture and its leading exponents.

The revival of Jewish theatre on an amateur basis and the library, newspaper and radio program can hardly be considered as ultimate guarantees of Jewish cultural survival without schools where, at least, Jewish history and literature are taught along with the Yiddish language.

Letters to the Editor

Hadassah is 60 years old, not 50, claims CJN reader

Dear Editor:
Your issue of Aug. 27, page 16 under the headline "Hadassah-WIZO launches September publicity drive," your Ottawa correspondent states "Canadian Hadassah-WIZO recently passed its 50th anniversary year."

Kindly accept a correction from one who knows. It would be more correct to state "its 60th anniversary." To elucidate — I attended the first Hadassah convention in Rochester N.Y. with my sister Anna Selick (now Anna Raginsky of Montreal). This was in August, 1914, when we met Henrietta Szold, its founder, who promised to come and organize Canada.

This visit did not come to fruition until the winter of '16-'17 owing to the outbreak of World War I. In the interim, the Rose Chapter and the Central Chapter were started so that Hadassah was really launched before her visit. She was a house guest of my mother and a well-attended mass meeting was held at Loew's Winter Garden Theatre on Yonge near Queen Street.

I trust I have corrected for all time the mistaken ideas that persist as to the time and founder of Canadian Hadassah-WIZO.

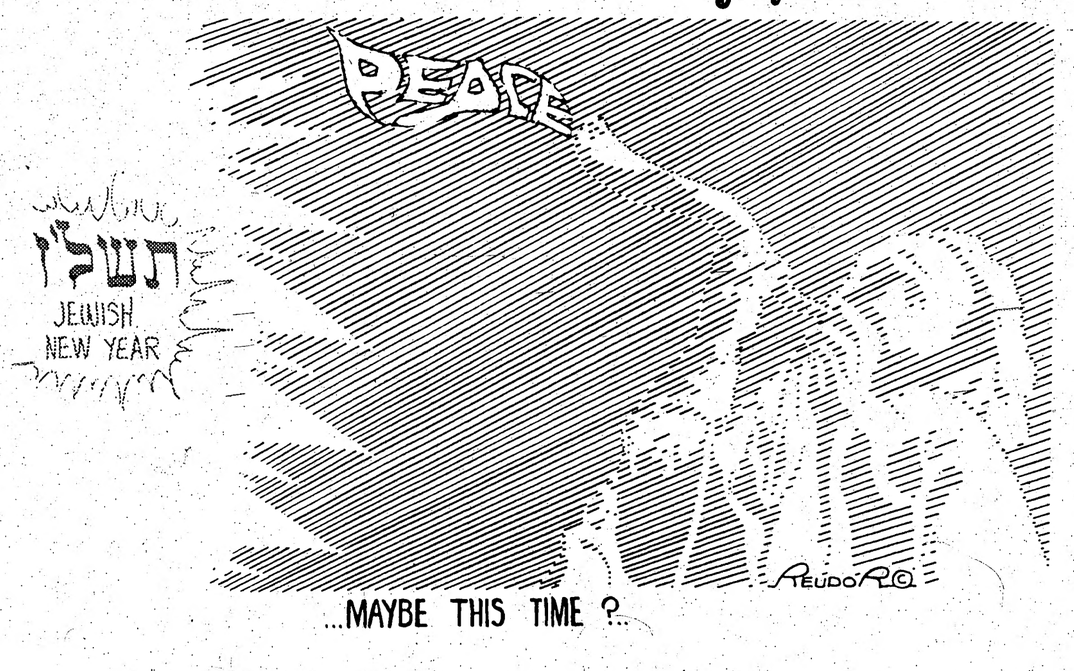
Esther Segel,
Hamilton.

Dear Editor:
Further to your article written by Sheldon Kirshner and reported in your Aug. 27 issue, referring to Nazi war criminals living in the Toronto area.

Notwithstanding that they now enjoy Canadian citizenship, is it not possible that their names be disclosed so that anyone now associated with them and/or doing business with them, can themselves determine whether they care to continue such association and/or do business with people of this character?

Matthew Elman,
Toronto.

Ink and Milk and Honey by Reudor



Organizations and People

what's new...

By MIRIAM HERMAN

SISTERHOOD BOND DRIVE

When B'nai Israel Beth David Sisterhood launches its 1976 Bond program this Tuesday, Sept. 21, with a Bond-With-Israel reception at Sarah Gorman's home, the guest speaker will be Rabbi Sidney Shoham of Montreal, national chairman of Bond's Canadian Rabbinic Council. Esther Kirshenblatt is sisterhood president and Norma Rubin is Bond chairman.

SALUTE TO HEROES

A salute to the heroes of the Entebbe rescue mission is planned by the United Organizations for Histradut and the Women's Council for Saturday, the 18th, at 8:30 p.m. at the Labor Zionist Centre. Participating on the program will be the chairman and the vice-chairman of the Israel Histadrut Campaign, Dr. Sydney Wax and Maurice Boyman; Beth Sholom Rabbi David Monson, and Israeli singer Etelle Aloni.

YOUNGSTERS AID ISRAEL

The children of members of Anne Frank Chapter of Hadassah-WIZO also want to get into the act by raising money for Israel. They have arranged with the Martinizing cleaning establishment on Spadina Road to pay them half a cent for every wire coat hanger they turn in. So the youngsters are looking for all the hangers they can get. Hangers can be dropped off (tied in bundles of 20, if possible) this Sunday, the 19th, from 11 a.m. to 12 p.m. at the municipal parking lot on the southwest corner of Lawrence and Bathurst. Or, for a pick-up, you can call 486-7088.

FOR ART LOVERS

Makor Chapter of B'nai B'rith Women is having its first annual art auction this Saturday, the 18th, at Fairview Mall Auditorium. The art is being brought in by the National Art Auction Gallery of Plainview, N.Y. Preview is at 7 p.m. and the auction begins at 8 sharp.

Then on Sunday, the 19th, an exhibition of Israeli art, featuring original works by Israeli artists Dubi Arie, Lior Roth, Gad Ulman and others, previews at the El Baz and Abigail Gallery on Bathurst Street, from 1-6 p.m. The show then runs to Oct. 10.

SERVICES FOR NAZI VICTIMS

All persons from Ostrowiec and neighboring towns are reminded that the annual memorial services for hometown victims of the Nazis is scheduled for Sunday, the 19th, at 11 a.m. at Lambton Park Cemetery on Royal York Road. Rabbi Moses Burak will be officiating.

HEBREW LITERARY CLUB

Keren Hatarbut Institute is setting up a literary study club for the Hebrew speaking community. It will be in the form of a discussion group on an advanced academic level, centring on Hebrew literature, Agada (commentary), Bible and archeology. For information, call the director, Joseph Klinger, at 787-0197.

LZA TRIBUTE NIGHT

The Herzl-Peretz-Schlossberg Branch 26 of the Labor Zionist Alliance is opening the new season by honoring its 50-year members. The tribute award night is set for Sunday, the 19th, at 7:30 p.m. at the LZA centre, with guest speaker Leo J. Moss, national executive director of the Labor Zionist Movement of Canada.

LIBRARY'S CREATIVE CORNER

The Creative Corner, sponsored by the Toronto Jewish Public Library for children 2-4½ years of age, runs three programs a week — Tuesdays at 1:30-2:30 and 2:30-3:30 p.m. and Thursdays from 11 a.m. to noon. Enrolment is limited, so if you are interested, call the library for registration.

SINGLES DANCE

Another Sunday, the 19th, event is the welcome-back dance arranged by the New Young Adults singles group at 8:30 p.m. at the northern 'Y' with sounds by Mickey Kay.

SELICHOT — SEPT. 18

Prior to the services at Holy Blossom Temple, Armand Kaplan, head of the foreign affairs desk of the World Jewish Congress in Paris, will be speaking on **The Advance of European Communism and Communist Parties and their Effect on European Jewry.** The time is 9 p.m.

Also at 9, Temple Har Zion is having a barbecue, followed by services at 11:30 p.m.

SINGLES GROUP HELPS REENA

In keeping with its commitment to community services, the Total Living Organization for Single People at Beth Emeth Bais Yehuda Synagogue has undertaken to help the Reena Foundation. During the month of August they had a special drive to sell raffle tickets, and on Sept. 19, Reena Family Funday, they will be selling plants.

On picking apples at 5 a.m.

By MARCIA KRETZMER

JERUSALEM —

The picking season — **onat ha-catif** — is at its height in Israel, and nearing Rosh Hashanah there will be more beautiful apples than ever before on the market.

Volunteers from abroad, spending the summer months on kibbutzim, usually help out during this season, and I went to join a group of them on Kibbutz Lehavot Habashan, set in the rolling, fertile landscape of the northern valleys, west of the Golan Heights.

Apple Tart
2 cups flour
1/4 cup sugar
1/2 tsp. baking powder
1/4 lb. margarine
1 egg
1 tblsp. oil
apricot or sour cherry jam
4 - 5 large cooking apples
3 tsps. lemon juice
2 tblsps. sugar
1/2 tsp. cinnamon

1. rub margarine into flour, baking powder, and sugar. Beat egg together with the oil in a separate dish, add most of it to the dough and turn with a fork until absorbed and dough leaves the sides of the dish

2. flour a cloth or board, toss dough up and down a little and roll out when workable. It will be sticky and may tear. Grease a 9" glass pie plate and lay in 2/3 of the dough, flouring lightly

3. peel and core apples and grate coarsely. Add lemon juice, 2 tblsps. sugar, and cinnamon. Spread a little apricot or sour cherry jam over dough and fill with apple mixture

4. roll out remaining dough, cut into strips and lay them over apples in lattice pattern. Brush with remaining egg and oil and bake at 350° until nicely browned

* * * * * * * * *

Shabbat Shalom!

copyright Marcia Kretzmer, 1976

It was an international group which gathered in the dining hall at 5 a.m. Some were still rubbing the sleep from their eyes and yawning as they walked in at the door, but after a brief snack of black tea, bread and jam, they were wide awake and chattering in a variety of languages.

A kibbutznik sorted us into work-groups, and I joined Harry from Holland, Brigitte and Maguy from France, and Anna from Denmark. We all boarded the truck together with about 50 other volunteers and kibbutzniks and set off to the orchards.

The sun was scarcely up as we buckled on our shoulderbags, and we still wore sweaters in the fresh, misty morning chill. The trees, bowed to the ground with fruit, were still dewy to the touch, the air was full of birdsong and redolent of earth and hay.

Amos our leader, explained how to fill our bags, working two to a tree. He told us not to pick the topmost apples which would be harvested by a picking machine. He warned us on no account to pick apples which fell to the ground because the bruise would show up later.

We were picking Jonathans — rounded, crunchy apples, with a sharply sweet taste and a thin green and red skin. Over the way were Orleans, Red Delicious and Golden Delicious, varieties which a few years back were imported, and before that, simply unobtainable.

At 8 a.m. the truck reappeared to take us back to the dining room for breakfast. The volunteers made short work of the traditional kibbutz breakfast of cream of wheat, do-it-yourself salads of tomatoes, cucumbers, peppers, carrots and green onions, salt herring, eggs, fresh bread, cream cheese, and coffee.

By 8:30 it was already hot enough to start thinking longingly of the kibbutz swimming pool, but we still had a long way to go. Until the 10 a.m. break, we worked hard, entertaining each other with songs in different languages and discussing everything from the benefits of yoga to the political implications of Kissinger's African policy.

The last stretch was the most difficult: working our way down the rows, picking up all the windfalls and the apples which had fallen to the ground. These would be sent to nearby kibbutz Neot Mordechai for making apple juice and the sparkling variety called cider here. Other industrial uses are found for these apples: jams, pectin, concentrates and the like.

The best way to eat an apple is without doubt, fresh from the tree. But here is my mother-in-law's delicious apple tart for your advance Rosh Hashanah preparations. This is the second-best way to eat them.

...about people

Maurice A. Keidan of London, Ontario, displays some of the equipment he worked with at the Technion's Taub Computer Centre. He was one of 24 North American high school students participating in institute's summer science program.

When **Barbara and Wallace Marks** moved to Scarborough from their Bathurst-Steeles abode, they discovered there were many disadvantages to being physically isolated from things Jewish. Putting out feelers, they also discovered there were 22 other local Jewish families who felt as alone as they did, and who are just as interested in maintaining a religious and social community for themselves and their children. Hence the Scarboro Jewish Community Association. **David Green** was chosen chairman and Mr. Marks, the religious co-ordinator. SJCA is already beginning to meet their needs for "togetherness". With a family picnic under their belts, immediate plans include Sabbath prayer meetings, adult social events and religious holiday festivities.

* * *

An interview with **Cantor Mischa Alexandrovich** is the featured article in the current issue of the Judaica Post, a bimonthly journal of philatelic and numismatic Judaica. In it, the B'nai Israel Beth David cantor relates the story of the Choral Synagogue of Moscow which is portrayed on an Israeli stamp. He was the synagogue's cantor during its brief period of post World War II glory.

* * *

More kudos for Canadian author **Harry Henig.** He has just received word that a cassette of his book, **Orphan of the Storm,** is now part of the library collection of the Jewish Braille Institute of America. Apparently the cassette was prepared by the Canadian National Institute for the Blind in Winnipeg and forwarded to the JBI headquarters in New York City. That means, according to library director Richard Borgerson, that "many, many readers throughout the world will enjoy listening to this marvellous story."

* * *

Toronto Chapter President of the Canadian Friends of the Hebrew University **A.E. Diamond** reports on a unique contribution received this week from a former resident of Jerusalem. **Rev. William Hull,** who lived there from 1935 to 1963, and who was Adolph Eichman's spiritual advisor during his 1961 trial, has contributed part of his own library — primarily books in Hebrew, and on Israel and Judaism in English — to the Jewish National and University Library in Jerusalem. Presently living in a community not far from Toronto, the clergyman travelled across Canada in the late '40s, at the invitation of the Zionist Organization of Canada, speaking to Jewish and Christian groups on behalf of the new-born state of Israel.

* * *

Rabbi Meir Eiseman, public relations director of Laniado Hospital in Netanya, was in Toronto on a whirlwind visit last week, drumming up support for the new Israeli medical facility. Apparently lots of Torontonians are involved in the hospital in one way or another. In fact, the assistant medical director is **Dr. Joseph Weil,** who was in private practice here before going to Israel. And the surgery department, due for completion in 1978, will be named in honor of **Steve and Daisy Baron,** who made a major contribution to the department during a recent visit to the hospital.

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'Hypocrisy of some laws'

Meet lawyer Marvin Zuker, champion of women's rights

By TOBA KORENBLUM
Staff Reporter

TORONTO — At the bustling intersection of Dundas and Spadina — once the heart of the Jewish enclave — above the aging stone Bank of Nova Scotia, is the unpretentious office of Marvin Zuker.

In a cramped, drab and austerely furnished room sits the 34-year-old lawyer, dressed in a trimly tailored Bay Street-style, three-piece suit; all quite out of place with the refreshingly spartan decor.

That is not the only incongruity. Zuker himself is a soft-spoken and unassuming man who weighs his words carefully; the very same man who co-authored a punchy, hard-line legal handbook, **The Law Is Not For Women,** touching on explosive fields from divorce to abortion. Yet he strikes one as surprisingly cautious, conservative and somewhat uneasy with his role as champion of women's rights.

Fortunately for his writing career, he has managed to team up with a well-qualified, lucid writer and journalist, June Callwood, after unsuccessful appeals to Adrienne Clarkson and Judy LaMarsh. He credits her with developing the style and rhythm of his book.

"The language is hers," he explains, "and she added a lot of her own material. And, as if elaborating on his disquietude, he notes: "I'm not sure I'm as outspoken as she is. Some of the things she writes make me blush." The two also collaborated on an earlier publication, **Canadian Women and the Law.**

Marvin Zuker — 34-year-old author-lawyer.

The latest book has a clear, readable, authoritative style and includes an index on legal and family planning associations across the country, as well as a glossary of legal terms. It's objective, says Zuker, "is to try to show the hypocrisy of some of the laws... If anything, it advocates an equality between the sexes. Each party, or sex, or spouse should have equal rights and no more than that."

The book clearly achieves that aim. Without being stridently dogmatic, it reveals the painful disequilibrium in the slow-to-change legal system where jurisprudence is heavily weighed in favor of men.

A short forward sets the tone of the publication. Labelling International Women's Year a failure, the authors remark: "Equality between men and women and the notion that all people are equal under the law are still only dreams. And 15 chapters of the softcover book build up the case for that thesis."

The economic arguments are most appealing. While the public assumes advances have been made in this country with regard to equal pay for equal employment, Zuker and Caldwood shoot down that assumption. Women's incomes are on the average 45% lower than men's and disparities exist in employment benefits and advancement opportunities. Work is not a diverting frill for these women — 43% are self-supporting and 50% of working wives are married to men who earned less than $8,000 in 1974.

Adds Zuker: "Equality of pay has proven to be meaningless because the penalties attached are so minor."

The handbook also lashes out at repressive divorce laws, intimidating rape investigations, the use of free labor of women in homes, outmoded property laws and the difficulties of obtaining legal abortions. The conclusions, though not harped upon in an overly righteous tone, are explicit nevertheless — women are, for the most part, second-class citizens in the eyes of the law, employers and society.

On divorce: "In practice women who leave their husbands or have sexual relations outside of marriage are heavily penalized while no comparable punishment falls on men who leave their wives or have sexual relations outside of marriage.

On rape: "Because women cringe from the inquisition they must face, very few even report sexual attacks and fewer still are willing to lay a charge."

On economics: "Unless you earn money of your own, everything you buy is legally his. Even the money you save out of your housekeeping allowance is his by law, including the interest on it. If you save enough to purchase property and purchase it in your own name, he can claim it; it is his."

On marriage: "When a man and woman marry they become one — him."

Zuker became involved in writing because he feels "public access to the law is poor." A lecturer at the University of Toronto and Ryerson Polytechnical Institute, he has been a consultant to the Canadian Legal Education Project at the Ontario Institute for Studies in Education and co-ordinator of a community legal aid clinic.

Changes in the field of equal legal rights for women have been depressingly slow, he says. He blames government disinterest and the low priority it places on this type of legislation, as well as poor public education programs, and a weak women's movement in this province.

While the Ontario Law Reform Commission and the Status of Women Council have progressively advanced reform, juridical change has lagged behind social opinion, he says. An advocate of no-fault divorce and easy access to abortion, he welcomes the advent of women into the legal profession.

While he maintains **The Law Is Not For Women** has no feminist slant, the father of three young children hints his politics may have been altered through his association with Callwood — an activist in mental health and child welfare fields, founder of the floudering Nellie's Hostel for Women and vice-president of the Canadian Civil Liberties Association.

"She says things as they are," he says admiringly. "Maybe she's made me more liberal."

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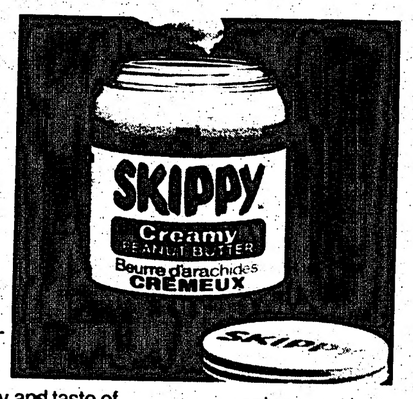

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Organizations and People

The musical variety show of the Centre Creative Living rehearses one of its shows. The group of 30 senior citizens entertain at old age and nursing homes. Director is Doris Fleishman. (El-Baz photo)

Anti-Semitic incident shaped career choice

By Sheldon Kirshner
Staff Reporter

TORONTO —
An anti-Semitic incident 51 years ago made Richard D. Jones into a life-long champion of civil rights.

Jones, the outgoing president of the Canadian Council of Christians and Jews, still smoulders when he recalls how his room-mate, a Jew, was barred from a Midwest university fraternity. "He was one of the most popular men at Wesleyan, but an 'Aryan clause' kept him out of the fraternity," he said.

Jones never lost touch with his friend, Sam Jackson, who was killed in action during World War II. "I could never reconcile myself to the fact that a guy who could give his life to his country wasn't good enough to be initiated into a run-of-the-mill fraternity."

It didn't take too long for Dick Jones to get into human relations work following the fraternity's rebuff of his friend. He started working as a volunteer for the then newly-formed National Conference of Christians and Jews, the large American organization from which the Canadian counterpart gained its inspiration.

The son of a coal miner, Jones has been with CCCJ since its inception in 1947. Twenty-nine years ago, the group was financially hard-pressed and fighting for recognition. Under Jones' guidance, its annual operating budget zoomed to $800,000, its membership jumped to 15,000 and its office staff across the country increased to 21 persons.

Looking back over nearly three decades, Jones, a native of New Jersey, says tremendous changes have occurred in the field of human rights. "Yet that doesn't mean things are perfect," he added in an interview.

Jones is 70, and is due to retire in November. He says that when he arrived in Toronto, prejudice was part and parcel of political campaigning. "There was a general feeling that religion was a vital issue. But Nate Phillips (the first Jewish mayor of Toronto) eventually overcame that," he said.

Richard Jones

In those days there was little reluctance to call a Jew a kike, Hebe, sheeny or Yid, he said. "I just get the feeling that this has changed. Or at least it isn't popular to express those feelings in public."

The recipient of the 1957 Beth Sholom Brotherhood Award, he attributes the better climate to the work of CCCJ and other groups, government legislation and the revulsion which swept the world as a result of the Holocaust.

Yet this onetime Methodist minister hardly claims that things are rosy. Jews and members of other minorities are still barred from some social clubs and the ranks of senior management in big business.

And the perpetually tense situation in the Middle East may affect Diaspora Jewry one day, he says. "In some peoples' minds, the Jews will be held responsible for an oil shortage if one occurs again."

It has been through educational means that CCCJ has attempted to promote justice, amity, co-operation and understanding between the various religious and ethnic groups in this country. It runs a student exchange program between French and English Canada, operates summer camps, contributes to Christian-Jewish dialogue forums and brings together police, community leaders and youth in an effort to hammer out problems which hamper their relations.

Asked to comment on criticism that some policemen are racists, Jones, a chaplain in the Metro police force, noted: "We have to watch that very carefully. Policemen haven't always been color blind."

Jones led a group of 34 Jews and Christians to Israel recently, but he has been there before. In the late '20s and '30s, when he taught English and Latin in Athens, Greece, he paid several visits to Palestine. "I didn't recognize the country this time around," he said. "I'm amazed at what has been done."

Among the sites which most impressed him were Jerusalem and Masada. Of the latter he says: "It gave me the impression of a long history and reminded me that just as the Jews were under siege at the time of the Romans, they are under siege today by the Arabs. You were made to realize that the world has a way to go to attain peace."

After he steps down from the presidency, Jones will have more time for his wife Evelyn, whom he married in 1937, and his children, Nancy, a nurse, and Richard, a Laval University history and political science professor.

But he will not fade away like an old soldier come November when he vacates his post to Peter Jones, who is not a relative. He'll be around as president emeritus or as a consultant. And for good reason. "It's not been a job," he says, "it's been my life."

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Friends of Haifa University

Arab-Jewish relations to be topic at seminar

TORONTO —
Arab-Jewish relations in Israel will be the subject of discussion at a public meeting Thursday, Oct. 7 in the sanctuary of Holy Blossom Temple. —

Sponsored by the Canadian Friends of Haifa University, the event will feature two of Israel's foremost experts in the field of Arab-Jewish relations — Sami Khalil Mar'i and Gabriel Ben-Dor.

The evening gets underway with a dinner for activists, sponsors and supporters of the Canadian Friends, to be held in the Philip Smith Congregational Hall. Ray D. Wolfe, president of the Canadian Friends, will chair the dinner.

At 8:30, the public is invited to attend the seminar on Arab-Jewish relations. The topic will be "An Experiment in Dialogue Amidst Hostility." Dr. Mar'i will discuss the role of the Arab intellectual in Israel and Dr. Ben-Dor will provide an up-to-date picture on Arab-Jewish relations in Israel within the context of the Middle East conflict.

Eliezer Rafaeli, president of Haifa University, will serve as moderator.

Ben-Dor, a native of Hungary, is chairman of the Arab-Jewish Centre and director of the Institute of Middle Eastern Studies at Haifa University. He is currently head of the political science department, which he joined in 1972 as a lecturer. He is an expert on the Druze, and headed a governmental task force on Druze affairs.

Sami Khalil Mar'i

Gabriel Ben-Dor

Mar'i was born in the village of Kabsie in 1940. In addition to being director of the Institute for Research and Development of Arab Education in Israel at Haifa University, he is co-ordinator of the university's counselling program in the education department. He is also chief counsellor in the Arab educational system, and helped establish the Arab-Jewish Centre at Haifa University.

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sparks from the torah

'It almost pays to be a sinner...'

By RABBI MEIR GOTTESMAN

Parshat Neetzavim-Vayelech/Selichot Hanistaros la'Hashem Elokaynu... The secret things belong into the L—rd...

You can't be a long-distance swimmer in a mikvah — a Jew who boasts about his holiness is all wet...

When a child was born to the saintly Zemach Zedeck of Lubavitch, the father named him Samuel. At the meal after the bris, a Chassid whispered confidentially — "there's no one in your family named Samuel... Perhaps you named him after the Prophet Samuel?" The rebbe shook his head. "No, I named him after a water-carrier in Plotzk..."

No one has a hold on G—d's beard. When you think you're the Six Million Dollar Jew you haven't started **Alef.** Imagine...G—d taught the Jews — "**lo ba'shomayim hee**...don't worry, Torah is not in the heavens..." The Jews shrugged — "it doesn't bother us even if it is up there — we could take a Phantom jet and grab it down..."

But Moses explained — "I don't just mean the stratosphere... When a Jew thinks that he's heavenly, he's such a good Jew that he sighs whenever he passes a mirror — then that's not Torah, just a hot air balloon... Even the best of us have a long way to go..." (Menahem Mendel of Kotzk)

Every Jew must be a race-driver, pressing closer to G—d. But it's tough — how can you drive with an ice-cold engine? How can a Jew do Teshuva if his heart is frozen, estranged from G—d and mitzvahs? You have to jump in feet first... Imagine...the Almighty promised — "these things I teach you are close, **b'feecha u'vilvavcha** — in your mouth and in your heart..." But it's strange — what is this, a toothpaste commercial? Why mix in mouth?

Ah, but it teaches...sometimes every Jew feels dead about serving G—d. It doesn't turn him on. How can he find his way back? By doing first, and then thinking later... Start with your mouth, reciting a prayer, reading a verse from the Bible, lifting your feet to walk to shul, and then, presto!...G—d promises the act itself will wake up your heart to feel joy... (Sifsai Tzadik)

It almost pays to sin, just for the privilege of being able to repent...

You have to make the best of every situation... A fire broke out in a little village, and everyone ran to help, even the rabbi. After the fire was out, he exclaimed — it was a miracle from heaven!" "What's the miracle?" the town-people asked. "Well, if it weren't for the flames of the fire, how would we ever see to put them out?"

What can be worse than the soul whose lights are out? The Ribono shel Olam warned — "**Anochee hastair asteer pauny** — I will hide... hide...my face..." Since when does G—d stutter — why the double talk?

But it shows...sometimes a Jew messes up and does an avairoh — G—d hides from him — but at least the person knows he did wrong. But if he's not careful, a Jew can fall so far that he doesn't even realize he's doing anything wrong, or that G—d is in hiding. Uch un vay! It's a hiding within a hiding — but even there, G—d waits... (Baal Shem Tov)

A congregant teased a rabbi — "Why do you give the same sermon every year?"

"Why do you do the same sins every year?" he answered.

May we have a year of sunshine. Shabbat Shalom.

Please note Sparks from the Torah TV schedule: Metro Cable, alternately Tuesday at 8 and Mondays at 9; Keeble Cable, Thursdays at 9:30; York Cable, Tuesdays at 8.

Hadassah launches its Bonds campaign

TORONTO — Inspiration and example were in abundant supply at the official launching of Toronto Hadassah's 1976 Israel Bond drive last week.

A record attendance of chapter presidents and Bond chairmen gathered to hear an address by best-selling author and broadcaster Charles Templeton, and to applaud the achievements of veteran overall Bond chairmen, Leona Finkler and Tillie Goldberg.

The meeting was held at the home of Debby Alter, herself a former overall Bond chairman and executive member of the Toronto women's division.

"You almost have to believe in miracles to believe in Israel," Templeton declared. "The state itself is a miracle, and it will take people with all the commitment in the world to see the dream survive because there are hard days ahead."

In an emotional blend of the personal view and the political outlook of an observer of world events, Templeton deplored the opportunism of the international community, dollar diplomacy, and the power of the Third World at the UN, but declared that "this is the way nations have always been, and Israel must make it without friends, if she has to.

"It is very demanding to be a Jew," he acknowledged. "The way you do a big thing is by doing a small thing first, taking the first step. This is one thing you can do to help Israel — buy an Israel Bond."

Templeton was in Israel very recently to do research for a new book he is working on, part of which has Israel as its locale.

(Leo Hausman photo)

Among those in attendance at Bonds Hadassah meeting were (from left), Roz Mendelson, Charles Templeton, Leona Finkler, Norine Daniels, Ruhama Goldstein and Tillie Goldberg. Israel Solidarity Awards were presented at affair.

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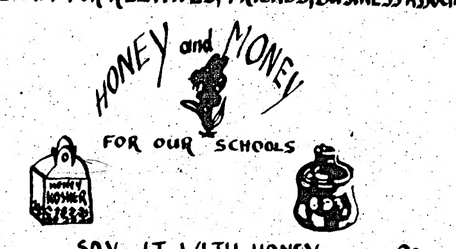

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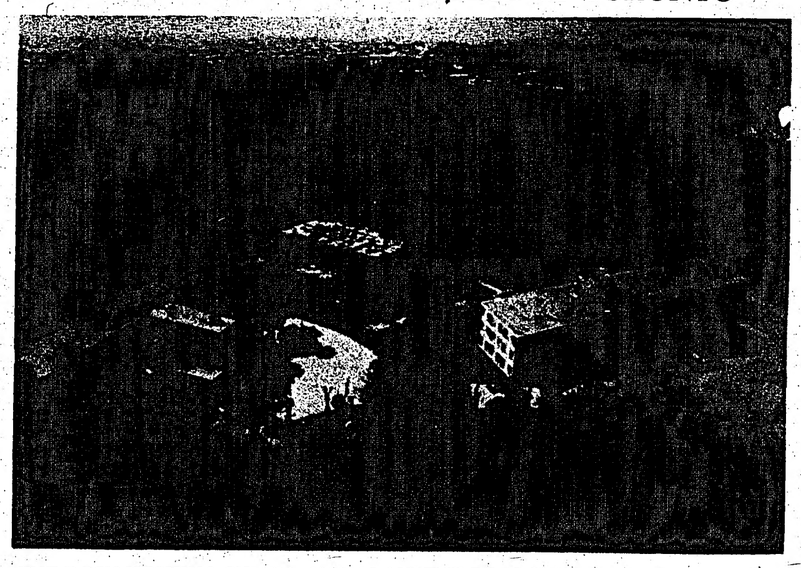

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A Major Histadrut Project in Israel

Medical Centre in Ramat Gan to bear name of Sam Rapp

Another link in the chain that binds Toronto with social services in Israel will be a medical clinic at Ramat Gan to be dedicated in the name of Samuel Rapp. This will be a gift to the people of Israel by Mr. Rapp, a local businessman and long-time resident of Toronto, who has been actively and successfully engaged in the construction industry for the past 15 years.

The decision to help build a medical centre in Israel is a source of deep gratification to Mr. Rapp. For many years it has been his inmost aspiration to make some vital and significant contribution to the people of Israel, a contribution that will lighten their burden and add health and vitality to the generation that is building and defending Israel today — as well as to the generations of tomorrow.

The Samuel Rapp Medical Centre, built through Kupat Holim of Histadrut, will serve several thousand families in the Ramat Gan area. More than two million men, women and children belong to Kupat Holim and depend upon its health centres, clinics and hospitals for all their medical needs. More than one thousand Kupat Holim medical clinics are scattered throughout the length and breadth of Israel, from the Golan Heights to the remote outposts in the Negev, in addition to 16 hospitals, numerous laboratories, physical therapy institutes and dental clinics.

In this network of health-giving institutions, the Samuel Rapp Medical Centre will take its rightful place. Situated in a densely populated area where the need for medical facilities is growing daily, it will ease the burden which has fallen on existing facilities — especially since the Yom Kippur War of 1973. Israeli hospitals and medical centres have played a heroic part in the treatment and rehabilitation of the victims of that war, as they did after the Six Day War. No less essential to the state of Israel than preparedness on the military front is the provision of adequate medical services that can be mobilized in times of attack from its hostile neighbors.

The knowledge that his efforts here in Canada are making possible the establishment of such an institution in Israel has given Mr. Rapp a feeling of worthwhile accomplishment. Especially gratifying for him is also the fact that through this deed he will be honoring the memory of his late beloved wife — a woman of rare qualities who is remembered by her family and friends with profound affection and respect.

Sam Rapp came to Toronto from Poland in 1930. He was born in the small town of Sosnowice and in the first world war fought as a soldier in the Polish Army. After the war he lived for a time in Germany where he worked as a printer. Returning to Poland in the 20's he was again mobilized into the armed forces.

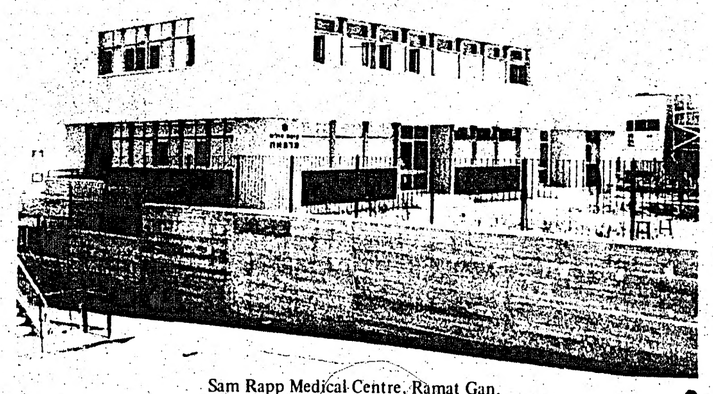
Arriving in Canada just at the beginning of the depression years, Sam Rapp knew the hard life of an immigrant who faced all the problems of adjustment to a new country in addition to a period of acute economic difficulties. He obtained work as a printer at $10 a week. Later he became an organizer for the Pocketbook Makers' Union and eventually started a small business of his own in the manufacture of ladies' sportswear. In 1961 he entered the construction business in partnership with Max Moneta, who has remained his business associate up to the present day.

For many years a member of the Workmen's Circle, Mr. Rapp has actively supported many community causes both here in Canada and in Israel.

The medical centre at Ramat Gan will perpetuate the name of Samuel Rapp and his beloved lifelong partner, Tonya, who died just one year ago. It is a gift of life — "chaim" — for it will add health and strength to the lives of Israeli men and women of all ages — the brave men and women of the kibbutzim, of the moshavim and the towns who are ever ready to give their all for theirs and our beloved state of Israel.

The Histadrut Campaign of Toronto, through whose facilities this contribution is being made, is pleased to add the Samuel Rapp Medical Centre to the many vitally important institutions already established in the Jewish Homeland with the co-operation of the Histadrut in Israel.

Sam Rapp



Sam Rapp Medical Centre, Ramat Gan.

Human Rights campaign

Soviets attack West

By ZEEV BEN SHLOMO

LONDON [JCNS] —

A Soviet propaganda offensive is gathering momentum as the world enters the second year after the signing of the Helsinki Agreement on human rights.

The purpose of the Russian exercise is to wrestle the initiative from the West by claiming that it is the West which violates human rights, while the Soviet Union respects them and adheres to its obligations as laid down in Helsinki.

That these rights, including the right to emigrate, have not been respected — as demonstrated by the fact that Jewish activists in Russia have compiled a list of 500 cases — imposes additional burdens on the Soviet propaganda effort.

To be effective it must be comprehensive, directed not only at the West but also at the Soviet intelligensia, many of whom are known to listen to foreign broadcasts which regularly monitor and publicize such cases.

The campaign, furthermore, is directed at Soviet Jews and is aimed at persuading them not to emigrate to Israel. This variety of targets to be pursued simultaneously goes a long way towards explaining the manifold contradictions in the Soviet campaign.

On the one hand, the Russians are claiming that the Jewish question in the Soviet Union does not exist; that the emigration of Soviet Jews is the marginal problem of a small minority; that yet a smaller minority — the Orthodox Jews — have all their religious needs catered for and are satisfied with existing facilities.

At the same time, however, the media are concentrating an extraordinary amount of time and space on this "non-existent" problem, often exceeding in volume many of the most topical internal and international issues.

Two recent cases illustrate the scope of the new propaganda campaign. And if imitation is the sincerest form of flattery, then the British Campaign for Soviet Jewry has been paid a high compliment indeed, and from an unexpected quarter — the Soviet authorities themselves.

The case in question concerns one Paul Nyden, who was told by Pittsburgh University that his contract as a lecturer would not be renewed. Such occurrences are not uncommon in the United States, where a few universities are state-controlled and the mobility of academic staff is high.

But Dr. Nyden is a member of the Communist Party of the United States and the Soviet press has taken up his case as a "typical example" of the violation of human rights in Western society. A carbon-copy of the British Soviet Jewry campaign was instantly set into motion (thus emulating the telephone calls by Anglo-Jewish individuals to unemployed Jews and Jewish scientist.)

Unlike its Soviet counterpart, the United States post office did not cut off Dr. Nyden's line and so he was able to tell his sympathizers that he had no intention of giving up and would continue the fight to be reinstated.

The Soviet press highlighted the professional qualfications of Dr. Nyden, who specializes in the history of the American miners' union. In an obvious attempt to copy the action of Britain's medical and scientific committee for Soviet Jewry two leading Russian scholars in a related field wrote to the acting president of Pittsburgh University asking him to review the university's decision.

Pittsburgh's move, they declared, was "a violation of human liberties." It contradicted "both the spirit and the letter of the final act of the Helsinki Agreement, which was signed by the head of your country (President Ford)."

The second case illustrates how Soviet propaganda can combine a defensive and apologetic stance with aggressive undertones. It apeared in New Times, generally regarded as the unofficial weekly of the Soviet Foreign Ministry.

For the first time since its establishment 33 years ago, New Times devoted an article of some 2,000 words to the memorial book of a Jewish community devastated by the Nazis — a three-volume work on Vilna entitled **The Lithuanian Jerusalem** (Yerushalayim d'Lita) and published in New York in Hebrew, Yiddish, English and Russian.

The aim of the New Times article, which appeared in eight languages, including Arabic, was to deny the charge often levelled in the West — and with considerable justification — that Soviet Union is ignoring or, at best, hushing up the Jewish presence and the Jewish contribution to Russian life, past and present.

"Of course," admits the author, Henrikas Zimanas, a deputy of the Supreme Soviet and the only fluent Hebrew-speaking Jew in the Soviet hierarchy, "it would be incorrect to think that the Jewish theme in Lithuanian history has been exhausted. Historians are working on it and will no doubt continue to work on it. But only those who intentionally wish to mislead their readers can accuse us of ignoring it or of hushing it up.

This somewhat apologetic pledge is followed by a discussion never before dealt with in the Soviet Union — even in Russian, let alone Arabic — about how many more Jews could have been saved from the Vilna ghetto during the Nazi Holocaust.

"Jewish honor and Jewish blood were saved and are being saved by Communists and only by them," writes Zimanas, a former partisan commander, who ignores the fact that most of his fellow-partisans were Zionists and are today living in Israel.

The article, entitled "About Blood and Honor" (that is, Jewish blood and Jewish honor), starts on a defensive note and concludes on a sinister one. It accuses the "Zionists" of being "anti-Jewish," the same accusation levelled by Soviet propaganda during Stalin's infamous "Doctors' Plot" of 1953.

Liberty Lobby loses

NEW YORK —

The extreme right-wing Liberty Lobby has lost a bid in federal court to sue the Anti-Defamation League of B'nai B'rith and Mutual Broadcasting System over the network's cancellation of **This Is Liberty Lobby**, a daily radio program which ADL charged with "peddling anti-Semitism."

A U.S. District Court in Waco, Tex. dismissed the suit on both grounds claimed by Liberty Lobby — that the defendants interfered with its freedom of speech and that they conspired to violate the anti-trust laws.

The suit was filed after Mutual's 1974 termination of a distribution contract with the Washington-based propaganda apparatus under which the program was transmitted for optional use by the network's 600 affiliates. ADL had publicly exposed the anti-Semitic content of the five-minute broadcasts and of Liberty Lobby materials, as well as the longtime anti-Jewish activities of Willis A. Carto, its founder.

According to Lawrence Peirez, chairman of ADL's civil rights committee, although the Mutual cancellation deprived **This is Liberty Lobby** of direct access to its affiliate stations, the program continues to be aired on more than 250 independent broadcast outlets around the country.

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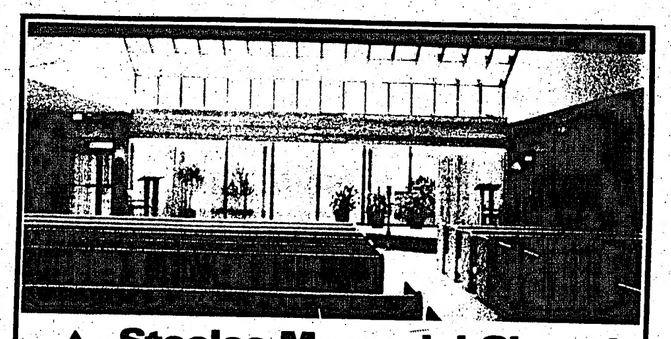
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Joint project launched on problem of housing

By JACK ISENBERG

MONTREAL —

The Golden Age Association, the city of Montreal, Jewish community social service organizations, as well as several prominent professionals and academicians have jointly launched a new research committee to explore alternative housing accommodation for the low-income elderly citizen.

The housing committee has authorized George Kantrowitz, research director of Allied Jewish Community Services and Dr. Joseph Lusthouse of McGill University to prepare an outline for a pilot project which would provide housing for seniors under the auspices and control of community agencies.

The 'Housing Bank Project,' as it is commonly referred to by Phillip Shaposnick, chairman of the committee, "explores a new alternative to housing and is an innovative concept in that it does not build large apartment buildings specifically designated for housing seniors."

The need for more inexpensive and comfortable accommodation has prompted the participants of the committee to explore the housing bank concept. According to Shaposnick, "the Jewish community can no longer afford to construct housing projects like Caldwell Residences. Thus, the important reasons for initiating the program are to incur a saving on housing expenditures for the community and seniors alike, and to ensure a comfortable and satisfying living arrangement. Ultimately, the cost of maintaining the Housing Bank will be compared to the costs of the Caldwell experiments, a Jewish community low-income housing project for old people."

The committee will make its research findings public. Recommendations are to be submitted to GAA and the association's membership will be first to benefit from any new programs. At the annual Golden Age convention, convened at the end of April, the association's membership unanimously declared housing their number one priority.

The housing bank approach allows an agency to rent several units in an apartment building. Subsequently, the units are subletted to elderly people who need cheap and suitable accommodations. Evidently, there are distinct advantages to this approach. Firstly, the agency is responsible for locating proper housing instead of the elderly person.

Considering the high demand for apartment dwellings and the relatively inadequate supply, the elderly are in a more disadvantaged position in such a highly competitive atmosphere. Basic physical inabilities prevent the older person from competing as an equal with younger, stronger and more mobile competitors. Also, landlords are more than accommodating in renting several units at a time to a reputable and legitimate organization.

Finally, the housing bank incorporates a co-operative approach to housing. As a result, the older person lends much needed support and companionship to his/her roommate.

A social worker and several volunteers are assigned to each self-sufficient housing unit and are largely responsible for the selection of eligible candidates, assisting the old person with problems encountered before, during and after re-location, and in helping the senior citizen with the transition to a communal living arrangement.

As part of the GAA's effort to find new solutions to the elderly's housing problem, the association has rented a duplex in the Snowdon area and placed three older men in the house. The committee is closely watching the progress of the experiment to see if co-operative living is compatible with the elderly person.

According to Shaposnick, the GAA is conduetting research which should be the responsibility of the federal government. Shapsonick suggested to The Canadian Jewish News, that a department of aging should be created at the federal level, responsible for initiating research and new programs in all aged and aging related areas.

The City of Montreal has delegated Paul Bourgeault to the GAA's housing committee so that the city's planning department may share their experience on low-cost housing programs for seniors. The planning department has also expressed that they may wish to utilize the committee's research findings in their own planning scheme.

Among committee participants are Florence Kirshner, executive director of GAA, Leone Praetor of the Jewish Organizing Project and Dr. Joseph Lusthouse of Caldwell Residences.

Wreckage of Syrian army vehicles from Six Day War. Rusting under the hot Golan Heights sun, the bombed-out trucks are a reminder of the tension that has existed between the state of Israel and Syria since the year 1948. (Jacob El-Baz photograph)

Questions about Aliyah

Question: What about furniture and appliances: Should I buy in Israel or ship them from here?

Answer: Before making up one's mind concerning what to take and what to buy in Israel these points must be considered: Israeli apartments are generally smaller than Canadian ones (especially bedrooms). Heavy furniture, such as bedroom sets, oversized chairs and couches not only may be awkward, but may not be able to fit into the apartment when moving.

The different mode of living in Israel, (more outdoor living, terraces, smaller apartments) means that the new immigrant family will have to make adjustments to this kind of life. Purchasing folding chairs and tables for terraces, light furniture should be considered.

Another thing to consider is the cost of shipping. Comparative shopping is very important. If the immigrant chooses to buy Canadian appliances, one should do so through an authorized agent and consider the availability of parts and servicing in Israel.

Also an item to consider is the conversion from 110 to 220 voltage and 60 to 50 cycles. Certain items can be changed over with a transformer while others cannot.

In addition, it is important to find out which items cannot be purchased in Israel. Since most new immigrants do not know exactly where they will be living or the size of their apartment, these decisions must be made carefully and thoughtfully.

An Israel Aliyah Centre representative should be consulted for the individual's particular needs.

If you have a question pertaining to aliyah, submit it to Yitzhak Sagee, Israel Aliyah Centre.

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Winter session classes commencing Monday, September 20th to Thursday, September 23rd, 1976. Masora College (men) at Eitz Chaim Schools, 475 Patricia Ave. (corner Bathurst, north of Finch), Willowdale, Ont.; Temima College (women) at Eitz Chaim Schools, 1 Viewmount Ave. (corner Bathurst), Toronto; and other locations. For information please phone Toronto (416) 961-1527.

TIMETABLE — FALL SEMESTER

BIBLE 011 — The Bible and Judaism: an introduction to Judaism through the study of the Bible and the Prayer Book.
Masora Mon. 2:00 to 4:00 P.M.; Temima Wed. 11:00 A.M. to 1:00 P.M.; Dr. Weber & Staff.

EDUCATION 101 — Principles of Jewish Education: an introduction to the principles of Jewish Education, with special reference to child development, learning theory and behavioral and psychological problems.
Masora Tues. 8:00 to 10:00 P.M.; Temima Thurs. 8:00 to 10:00 P.M.; Staff.

HEBREW 011 — Introductory Hebrew: introduction to the elements of the Hebrew language through the study of selections from the Bible and Prayer Book.
Masora Thurs. 10:00 A.M. to 12 noon; Temima Mon. 10:00 A.M. to 12 noon; Staff.

HEBREW 331 — Modern Hebrew Literature: readings in works of modern Hebrew literature drawn from Agnon and other classic writers of the modern period.
Masora Thurs. 8:00 to 10:00 P.M.; Temima Mon. 8:00 to 10:00 P.M. Staff.

HISTORY 221 — Medieval Jewish History: studies in the history of the Jewish community in the medieval period, with emphasis on the political, social and religious elements.
Masora Tues. 8:00 to 10:00 P.M.; Temima Thurs. 8:00 to 10:00 P.M.; Staff.

HISTORY 341 — Modern Jewish History: a social-religious history of Jewish life in early modern times.
Masora Mon. 8:00 to 10.00 P.M.; Temima Wed. 8:00 to 10:00 P.M.; Dr. Weber & Staff.

LAW 101 — Introduction to Jewish Law: a reading and critical analysis of selected texts in Jewish Law, and suitable commentaries.
Masora Wed. 8:00 to 10:00 P.M.; Dr. Schochet & Staff.

MATHEMATICS 101 — Mathematical Analysis: principles of mathematical analysis, and applications.
Masora Mon. 6:00 to 8:00 P.M.; Temima Wed. 6:00 to 8:00 P.M.; Dr. Billigheimer & Staff.

PHILOSOPHY 101 — Classics of Jewish Thought: an introduction to Jewish medieval philosophy through three classic thinkers: Saadyah Gaon, Yehuda Halevi, and Maimonides.
Masora Tues. 8:00 to 10:00 P.M.; Temima Mon. 8:00 to 10:00 P.M.; Dr. Schochet & Staff.

PHILOSOPHY 131 — Introduction to Chassidism: an introduction to the history and teachings of the Chassidic movement, and its relation to Rabbinism and Jewish Mysticism.
Masora Thurs. 8:00 to 10:00 P.M.; Temima Tues. 8:00 to 10:00 P.M.; Dr. Schochet & Staff.

PHILOSOPHY 211 — Judaism and Modernity: an introduction to issues and problems in "philosophies of Judaism".
Masora Mon. 5:00 to 7:00 P.M.; Temima Wed. 2:00 to 4:00 P.M.; Dr. Weber & Staff.

SOCIAL SCIENCE 201 — Studies in Jewish Social Organization: studies in the social organization of Jewish communities from the medieval period to the time of the Emancipation, with special reference to religious, social and cultural elements.
Masora Wed. 10:00 A.M. to 12 noon; Temima Tues. 10:00 A.M. to 12 noon; Staff.

TALMUD 101 — Elementary Talmud: an introduction to the study of the Talmud, based on selected texts and suitable commentaries.
Masora Mon. 8:00 to 10:00 P.M.; Staff.

TALMUD 331 — Talmud Seminar: a seminar on a Talmudic text; Berachoth chapters 3 to 4; an aggadic discussion of the essentials of prayer.
Masora Wed. 5:00 to 7:00 P.M.; Dr. Weber & Staff.

FOR INFORMATION

regarding Calendars, Applications for Admission, Appointments for Personal Interviews, Registration, Course Outlines, Fees, Scholarships and Financial Assistance, and Location of Classes, apply to The Registrar: **Maimonides College**, P.O. Box 6510, Station "A", Toronto, Ontario, Canada M5W 1X4 or phone Toronto (416) 961–1527.

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Professional career difficult to pursue

Surprisingly, art flourishes in kibbutzim

This is illustration of the work of Israeli artist Haim Bargal.

art

By JULIANNA BORSA

With the constant pressures of physical labor and the problems of border security, one hardly expects art to be nourished in the kibbutzim. One of the most fascinating aspects of art in Israel then, is how it survives and how artists function in these communities.

At Bet-Zera, one of the settlements, I visited recently in the Jordan Valley. Bracha Avni's tall lanky figures of poured cement are dispersed on the lawn around the dining room, the centre of kibbutz life; Zahara Rubin's wall ceramics adorn the exterior of the hall itself.

Inside, several large paintings are on permanent display, and at the moment one long wall is decorated with children's art pieces from school.

Just north of the dining room is the small, tidy studio of Genja Waldberg, the retired art teacher. She has exhibited her paintings and ceramic work in Jerusalem, Tel Aviv and Haifa, and now continues to expand on themes from her most memorable experience — the year spent in Paris. Her paintings decorate many of the homes in the kibbutz.

Haim Bargal

With home decoration, as a festive touch to the dining hall during holidays, or as part of the school program, the creative abilities of these members abound and are welcome by everyone. The professional career of the artist, however, is equally difficult to pursue within the kibbutz as outside.

Eytam Arnon, for example, is in his early 40s. After he completed his studies, he participated in numerous group and one-man exhibitions. This lead to a year of advanced studies in Paris in 1971.

It had a profound effect on his work. Under the guidance of the American Bill Heather, he learned a new system of etching which his teacher developed.

But it was a rare, once-in-a-lifetime opportunity. On the one hand, the kibbutz provides him with his training, material and basic needs of his family. On the other hand, there are restrictions on his time, (he works as a gardener half the week), and contact with outside artists are limited.

Although it might be financially beneficial to the kibbutz, the value of his work as an artist is viewed with scepticism by other members.

In neighboring Shar Hagolan, Haim Bargal has continued to paint for 30 years. Gradually he has been given more time for his artistic vocation, his work has developed in a complex, sophisticated manner, and has achieved a measure of recognition.

The problems of the kibbutz artists and their art are similar to the difficulties faced by their colleagues elsewhere, but their very presence is encouraging and exciting.

Sam Levenson to appear here

TORONTO —

Humorous observations on life, love and the pursuit of happiness are characteristic of the renowned Sam Levenson. His wit and wisdom, enveloping Jewish childhood, adolescence and adult life, have for years entertained audiences throughout the U.S. and Canada.

Under the auspices of Sha'aron Chapter of B'nai B'rith Women, the author, TV personality and monologist will be appearing on Saturday Nov. 20 at 8:30 p.m. at Beth Emeth Synagogue.

An added attraction is Ohela Halevy, Tel Aviv-born singer. Singing in several languages, the contralto's special talents lie in her ability to convey the meaning of her songs and in her warm individual presentation.

The proceeds of the concert will aid B'nai B'rith Youth Organizations, Hillel, Children's Home and Canada Group House. Reserved tickets at $12.50 may be arranged by calling 493-7880. Non-reserved tickets at $7.50 and $10 are available by phoning 491-3563.

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Anna Pearl Torgov (right), shows bust of herself she sculpted about 20 years ago, to daughter Sarah Jane. Both women take part in the Toronto YMHA sculpture class, one of many courses offered by the 'Y'.

Mother, daughter in 'Y' class

Art is a family affair

By LOUISE CORNBLUM

TORONTO

With Anna Pearl and Sarah Jane Torgov, art is a family affair — and so is their love for the art classes at the YM-YWHA.

Twenty-year-old Sarah Jane is a third-year arts student at the University of Toronto who was turning out breathtaking sculpture at the age of eight. Her mother, Anna Pearl, was sculpturing before her daughter was born. The result is a lifetime collection of work that makes their lovely Toronto home a fascinating place to visit.

Neither Torgov has thought seriously about a career in art but both have found in it a fascinating hobby. This past year, every Tuesday afternoon found them at the Bloor Street 'Y' working with such excellent teachers as Toby Berman and Jane Mahut.

It was the cohesiveness of the group of students that endeared the 'Y' class to the Torgovs. Anna Pearl had spent the previous year in a similar class at George Brown College. "The instructor was a doll and they had great facilities," she explained to The CJN during a recent interview, "but no one talked. Everybody brought tools and sponges and held onto them possessively. They were shocked when I brought some plastic and wanted to share it."

At the 'Y', everyone shares. There is equipment available to 'Y' classes, but students take pleasure in bringing their own tools and offering them to others.

By the end of last term, the members of the class — which varied in age from nearly 70 to a three-week-old baby who accompanied her young mother for several months — had become such good friends that the Torgovs threw a farewell luncheon for them at their home.

Each of the students seems to draw different advantages from the class. Sarah Jane used her pottery figurines to earn credit for an art course at the university.

During the year-end 'Y' open house, many students display their work for sale and much of it is sold. But most participants attend the class for the fun of it.

"You forget all your troubles," Anna Pearl enthused. "You completely immerse yourself in it. Nothing else matters."

Sarah Jane added, "And everybody hates to go home. They dread it. It means coming down to earth — rushing home to make dinner."

In a way, this will be a sad year for the mother-and-daughter team. They are splitting up. Anna Pearl cannot wait to get her hands on the new Northern 'Y' facilities and special kiln installations. Sarah Jane remains at the Bloor 'Y' because of its proximity to the university.

UIA launches annual campaign in Owen Sound

OWEN SOUND, Ont. — The annual Owen Sound United Israel Appeal Campaign was launched recently at a well-attended gathering held at the residence of Mr. and Mrs. Saul Podnick. Abe Tooch, emissary from Israel, who was accompanied by Ben Ocopnick executive director of the United Israel Appeal, Ontario Region, was the guest speaker.

In his address, Tooch surveyed the present position in Israel and the Jewish world, and called upon the Owen Sound Jewish community to assume their share of world Jewry's responsibilities in meeting the human needs of Israel.

Even though the numbers in the community had declined, the sum raised was larger than that raised in the previous years.

Top speakers at synagogue

TORONTO —

David Geller, the American Jewish Committee's director of European and Latin American affairs, has been added to the top-drawer line-up of participants in the day-long seminar on foreign affairs at Holy Blossom this Sunday (the 19th).

He joins Zalman Abramov, deputy speaker of the Knesset, Yoram Dinstein of Jerusalem, visiting professor of international law at the University of Toronto, Armand Kaplan of Paris, World Jewish Congress and Judy Feld of Toronto, chairman of the Committee for Jews in Arab lands in the seminar, which begins at 10 a.m. It is sponsored by the Canadian Jewish Congress foreign affairs committee.

Geller has travelled extensively in Europe and Latin America where he has investigated conditions of Jewish communities. He has also spent time in Israel observing the problems of Russian Jewish immigrants.

For two years, he served as co-ordinator of the New York Conference on Soviet Jewry which he represented at the first Brussels conference. This year, he was staff consultant to the Interfaith Commission of the Second World Conference on Soviet Jewry in Brussels.

Among topics to be discussed are: turmoil in Argentina, tension in southern Africa, repression in Arab lands, suppression in the USSR, Statute of Limitations and war criminals in West Germany, the Third World and Israel and Communist rule in Western Europe.

Luncheon registration is $2.50. For reservations, phone Congress at 869-3811.

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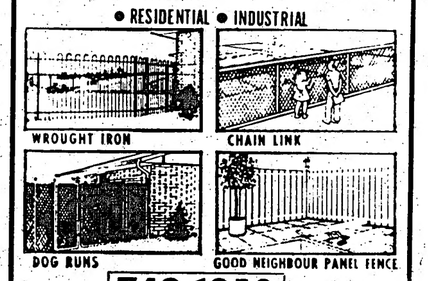

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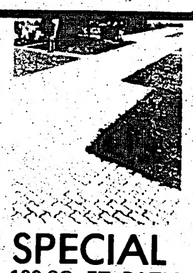

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Arts

Miriam Waddington's ninth book

Jewish values feature of poems

By NANCY SCHWARTZ

TORONTO —

"When I finish a poem, I never know if it will be my last," says Toronto-based poet Miriam Waddington. Her ninth book of poetry, **The Price of Gold**, has been warmly received with excellent reviews and a ready, primed audience.

Her first collection since **Driving Home** in 1972, it focuses on human emotions and values. Mrs. Waddington's poetry celebrates life whether it is lived in the Canadian north or under the hot sun of Jerusalem.

She considers this emphasis on values the most Jewish element of her work, although some critics believe she only began reflecting her Jewish sensibility in the last 10 years or so.

The three sections of **The Price of Gold** deal thematically with love, morality and death, although the boundaries are not definite and themes occasionally overlap. Her love lyrics are tender and tinged with the humor she feels has come with maturity:

When we first met
we used to talk
about art, later
artists and
finally we talked
about his arthritis. . . .

The first section also includes a tribute to A.M. Klein, the Yiddish poet who was the subject of Mrs. Waddington's in-depth profile in the Studies of Canadian literature series. She is still very involved with translating Yiddish poetry, a job she feels only a poet should do.

The second section of the book deals with dwindling human values in a world where life doesn't command a very high price:

And at dawn this year
the cats of Jerusalem
don't come anymore
to the steps of the
post-office to wait
for morning and the
charwomen to come
to work and feed them.

This year
even the cats know
there are too many
enemies.

Her work has undergone some changes since her first book, **Green World**, was published in 1945. "I was much more literary 30 years ago — now I don't question my own style and my expression is much simpler," she said. "I haven't been too prolific this year, and although I would like to write love poems, they just won't come."

As a child living in Winnipeg she enjoyed reading the Yiddish newspapers, especially the advice to the lovelorn column, and fairy tales. "I still love fairy tales and am grateful for my strong Yiddish background."

The Dworkin family moved to Ottawa when Miriam was 13, and she was later educated at the University of Toronto and the Pennsylvania school of social work.

She participated in the revival of poetry in Montreal during the 1940s and published her first book while teaching social work at McGill University. Divorced with two sons, she came to Toronto in 1960 and worked as a casework supervisor at the North York Family and Child Service before making teaching her occupation.

Mrs. Waddington stressed that social work was good experience for a writer. "I enjoyed working so closely with people, but was disappointed with the agency policy — they were interested in methods instead of ideas and pretended to be non-judgmental when assessment was inherent in their policy," she said. "Now I can deal with ideas and make honest judgments because that is what literature is concerned with."

Miriam Waddington — she has a new book published.

Although she has been published since the 1940s and her work is included in numerous anthologies, she makes her living by teaching a graduate course on Canadian literature at York University and by giving poetry readings.

As a poet in residence in Ottawa she gave two or three readings a week but because of lack of time and energy, she has pared the number down to one a month.

"All poets can do more readings than they do because the demand exceeds the supply, but I never work from old notes and find readings demand a lot of energy." She prefers reading to student audiences because she finds them more responsive than non-academics.

She is continuously writing critical prose and is currently working on some short stories. The last thing she would want to do is found a school of poetry, she says, but she was the first to write verse for a book of photographs, as she did for the National Film Board in **Call Them Canadians**, a practice that has now become routine.

When questioned if she was always "liberated" she replied that her mother was active in women's rights and that she couldn't understand why anyone would think it's undesirable for a woman to be independent. "Any woman who is divorced or who goes to work must become independent, but in a society that pretends to encourage independence while really suppressing it, an independent woman is a paradox."

Mrs. Waddington sees no future for herself in the media, finding it too ephemeral. "I've never written for a market and I don't like team work — I'll never be a commercial property."

Low quality of TV is deeply disturbing

T.V.

By RICK KARDONNE

Israel has one TV channel, which operates only 5½ hours every evening. Two of those hours are in Arabic for the Arabs within Israel, which leave 3½ hours for the Israeli Jews.

Of those 3½ hours, an average two hours are devoted to either rented American serials (such as **Kojak**) or British documentaries and televised dramas.

This leaves, on the average, only 1½ hours of Hebrew-language programing per night (including the daily half-hour news at 8:30 p.m.) — with considerably more local programing on national and religious holidays. True, the government-owned TV channel explains this paucity of local programing by pleading poverty.

But still, in a country where the local talent is so good, the low quantity of Israeli TV shows of all kinds, and resulting limited opportunities for local Israeli talent through the TV medium, is deeply disturbing.

Therefore, when a locally-produced Israeli TV serial which is more than a documentary or musical-variety show does hit the air, it automatically attracts a wide audience.

In the 1975-76 season, the one program was **Nikui Rosh**, produced by UCLA-educated Mordecai Kirshenbaum, which was loosely patterned after **Monty Python** and **Laugh-In**.

A product of the pre-Entebbe era, all of this program's satire was directed internally towards Israeli society. What was noticeably lacking was any degree of satire directed against the great hostile outer world, which is directly or indirectly to blame for all of the internal imperfections affecting Israel today.

The program drew some heated opposition not only from MKs in the religious parties but also worldly sophisticates such as the venerable news commentator Geula Cohen and Israel's foremost satirist Ephraim Kishon.

Following a controversy on the Knesset floor, the government TV station did not renew **Nikui Rosh**'s run, but awarded producer Kirshenbaum the coveted Israel Prize for communications.

Did this constitute censorship? Within the general context, it's probably one of those infrequent borderline cases involving freedom of an employee versus the public purse of the employer which has been democratically chosen by the majority.

Certainly, countless private productions of plays in Israel expressing this type of "dove" concessionist viewpoint have appeared all this time, and no attempts have been made whatsoever to censor them.

The show was already off the air when I was in Israel this past spring, so I can't personally comment on it. One, however, has to wonder: why did this program so glaringly omit satirization of the great hostile outside world?

Even before Entebbe, when I was in Israel, the national self-esteem as expressed both on the street and in popular songs and plays (such as the moving **Night of the Twentieth** — tense drama about the 1948 chalutzim) — was much higher than this program would indicate.

My personal suspicion was: could it have been that the writers were really aiming for jobs in Hollywood, where they'll receive the opportunities that the budget-minded Israeli TV station can't give to them, and thus they really didn't want to offend that great outside world? After all, the most favorable press notice which the show ever received came from the Sunday New York Times.

Even if there is no truth to my personal suspicion, there is ever more reason for Israeli TV to greatly expand, regardless of narrow budget considerations.

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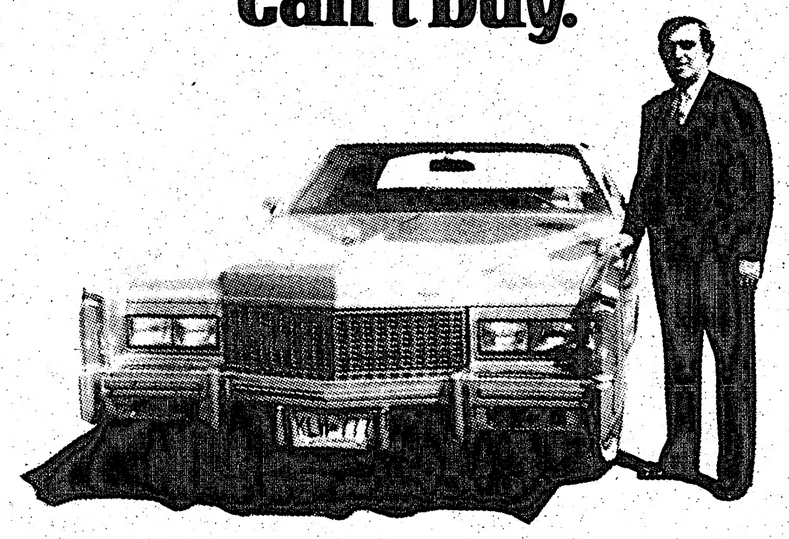

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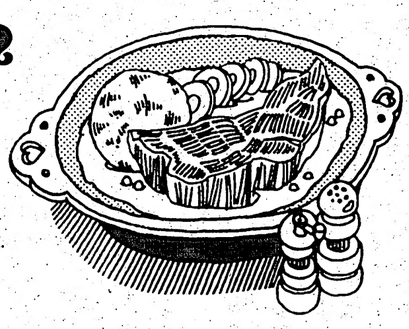

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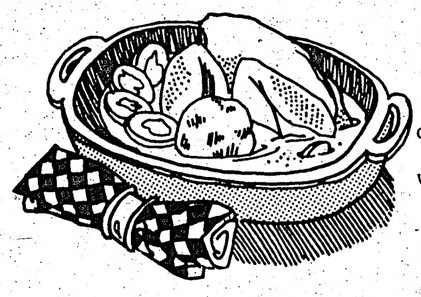

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Unique film course at York

York U's John Katz

By Jacqueline Swartz

TORONTO —
The chairman of the film department of the only university in Canada that offers an honors degree in the discipline says his school is not merely vocational.

"We are training students not only to be filmmakers, but to be sensitive to film as an art form in the same way they study literature," John Katz of York University told The Canadian Jewish News in an interview. "We try to expose students to the theory, aesthetics and history of film as well as offering them practical experience in film production."

The York film department boasts nine full-time faculty members, 175 students and an impressive array of equipment. Courses range from cinematography, screenwriting, editing and film production, to surveys of American and European film, documentaries and direction.

Katz, who came to York in 1972 after receiving a doctorate in education from Harvard University, is interested in bolstering the school's relationship with the film industry.

"The problem with many film departments in North America is that they have been isolated from the industry," he said. "We have emphasized faculty involvement with the Canadian industry, have tried to keep track of our graduates and have invited people from the industry to speak to our students."

Last year, numerous guests from both the Canadian and international film industries gave public and private lectures at York. At a special screening of **Hester Street**, both the director, Joan Micklin Silver, and producer, Rafael Silver, were on hand to answer questions ranging from photography to finances.

Where do film graduates go after York? Some apprentice in professional film-making, some work in TV, Katz said, adding that "some of our grads go to law school because that is good training for producing films. Some go into areas that have little to do with film as any graduate of a university might do."

He insists that while York has as much equipment as any Canadian university, it is not only a technical training school. "We are a university, and our students are required to take half their courses outside the film department — in the natural sciences, social sciences, fine arts and humanities."

Katz came to the teaching of film through a roundabout route: "Fourteen years ago, when I was a graduate student in English at Columbia University, I found I was spending most of my time in New York's art cinemas and very little in the library; so I gradually shifted from literature to film."

While there is a growing number of film departments in Canadian universities, film studies courses are slowly attaining respectability in academic circles, Katz said. "Film is only 75 years old. It doesn't have the background of criticism that the other arts have — which can be an asset because fresh critical approaches are more acceptable in film, and innovation is possible. The study of film lacks the rigidity of many academic disciplines."

Belief remained constant despite religious buffeting

books

By BERNARD BASKIN

A Little Boy In Search Of God, By Isaac Bashevis Singer and Ira Moskowitz Doubleday of Canada, $20.00

Renowned story teller and dauntless explorer into the dark side of human consciousness, Isaac Bashevis Singer has been twice winner of the National Book Award. He is the most honored Yiddish writer of our time. From his probing pen have flowed more than a dozen novels and collections of short stories.

This charming reminiscence, subtitled **Mysticism in a Personal Light**, is a sequel to **In My Father's House**, his earlier autobiographical volume. In a brief, candid and lucid manner the author writes of those persons and ideas that molded the earlier years of his life.

Born into a milieu of piety and tradition; stemming from many generations of rabbis, chassidim and cabbalists; drunk with legends and tales of miracles and messianic expectation, the little boy sought meaning to ultimate questions. He enquired of his elders and swallowed books.

What did the philosophers teach about good and evil? About the mystery of human suffering? Was Spinoza's cold, analytical approach to the meaning of God preferable to the warm and accepting doctrines of the rabbis? Why did a good God allow war and pogroms?

Growing up in Poland just before, during and after the First World War the bewildered lad, moved by great currents beyond his control and comprehension, buffeted by religious and social storms, came to see the world as "one huge slaughterhouse" bereft of hope or meaning. Yet his belief in God was abiding and ineluctable.

Along the way Singer presents glimpses of some of the literary and political controversies of the troubled era; an appraisal of several influential literary figures of the time, and his growing awareness of mystical literature and the influence of the occult in human life.

In young manhood the restless Isaac establishes a strange relationship with a sex-and-death obsessed woman twice his age. Her bizarre suggestion to the impressionable author at the close of the book must be kept as a surprise for the curious reader.

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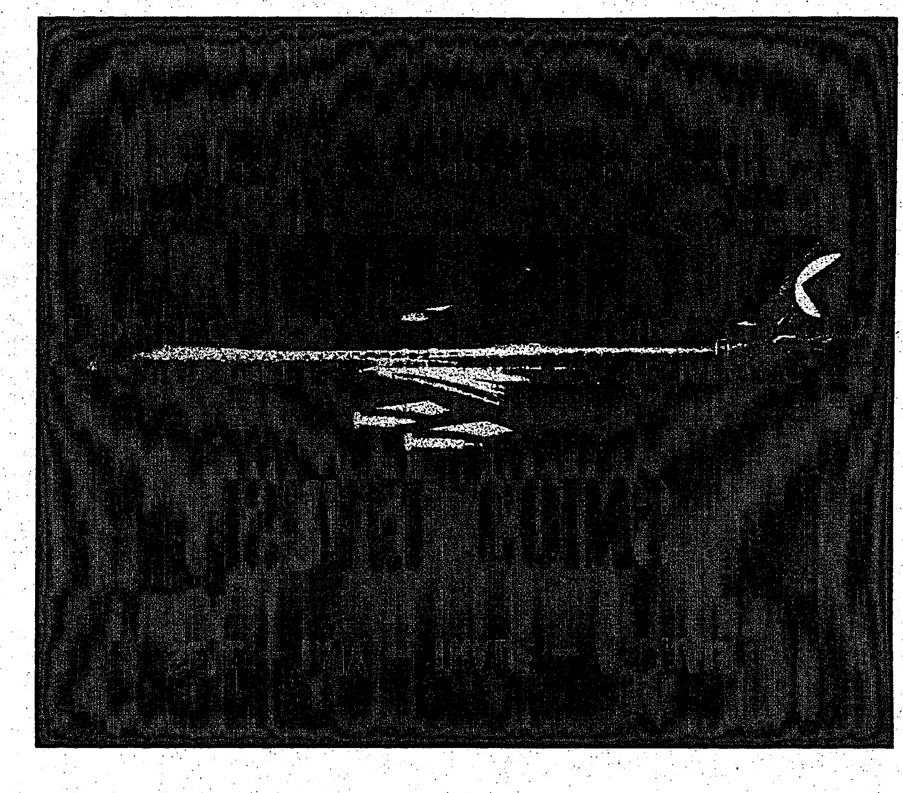

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Seeks greater Arab-Jewish amity

Jewish peace corps is rabbi's aim

NEW YORK [JTA] — Bruce Cohen is a young Reform rabbi with a mission — and a dream. He wants to find a way to build Jewish-Arab co-operation in Israel.

At the age of 31, after three years as assistant rabbi at Temple Mishkan Israel in Hamden, Conn., Cohen is going to Israel to live among Arabs in what he sees as the first step in the development of a "Jewish peace corps." He calls his idea "Project 5737," which stands for the next year in the Jewish calendar.

A graduate of Cornell University's School of Industrial and Labor Relations and a former neighborhood organizer among Black and Hispanic groups in Newark, N.J. and in East Harlem, N.Y., Cohen says he believes that he could offer "an added dimension to help understand and seek solutions to Israel's most complex problem: how to create social conditions that allow both Israel's Jewish citizens, coming primarily from the Third World, and its Arab citizens to develop along parallel — but not necessarily mutually exclusive — lines of economic, social and cultural development."

Cohen, who has issued a feasibility study of "possible American Jewish involvement in Arab-Jewish projects of co-operation and in Israeli programs to uplift Edot ha Mizrach" — Afro-Asian Jewish refugees in Israel," says this "becomes more apparent daily."

As evidence for this he cites the continuing "discontent within Edot ha Mizrach" which foments riots and disaffection. "As an index of this complex social malaise, we should note that more people emigrated than immigrated (to Israel) during this past year."

In addition, Cohen also notes that in this past year, Arab riots in the occupied territories became more frequent and violent.

"More importantly," he states, "within Israel's established and internationally recognized borders of 1948, Arabs, who heretofore had displayed acceptance and often tacit support of existing governmental policies, demonstrated their displeasure in the streets and in the polling booth."

The question which must be asked, Cohen states in his feasibility study, is: "Are we witnessing a dramatic turning point in Israel's ability to survive?"

Furthermore, "How long can a nation of three million citizens remain mobilized, absorb recurrent social discontent from over half of its populace, experience an increase in emigration as well as a considerable decrease in immigration, confront spiraling inflation and unmet social needs amidst an international economic turndown?"

Cohen, who affirms that he is a Zionist, says it is "understandable" that at a time when Israel is being attacked on all sides and the image of Zionism is falsified wholesale, the Israeli government must devote its prime attention to the more pressing fronts — the political, economic and military spheres.

"But, who does seek to confront the fact that the ethical and moral dream of the early Zionists is rapidly eroding?" he asks.

He believes that in order to tackle these myriad problems, which he sees as interconnected, "the intellectual and professional expertise of the Diaspora remains the major untapped resource of an already overburdened and overtaxed Israeli society."

The parallel development of Edot ha Mizrach and the Arabs in Israel "must become a primary goal of the American Jewish community's agenda," he says.

The rabbi says he sees no problem in evoking American Jewish interest in his project nor in recruiting the manpower necessary for his Jewish peace corps.

Cohen feels certain that there is receptivity to a solidly worked out program to do something in Israel to deal with these

Rabbi Bruce Cohen

problems. Instead of wallowing in what he sees as feelings of depression, impotency and worthlessness which now permeate the American Jewish community because it lacks "any viable means to effectuate our ideals," ways should be explored by the American Jewish community leadership to involve professional social workers, teachers, doctors and scientists "who can assist the Edot ha Mizrach and the Arab community in Israel, thereby strengthening the Zionist ideal of a just and righteous society."

Cohen, who is now preparing research for Project 5737 in New York City and New Haven, reports he is receiving encouragement from major American Zionist and Jewish organizations for his venture.

The New Haven Jewish Federation, he says, is the fiscal agent for his project which will cost an estimated $15,000 for the first year. He also has received assurances of help for his study of Arab-Jewish relations in Israel from such diverse elements as Givat Haviva, the Israeli Mapam-Kibbutz Ha-Artzi educational institution involved in furthering Arab-Jewish co-operation and understanding, and from Prof. Joseph W. Eaton, director of the University of Pittsburgh Graduate School of Public and International Affairs Pitt-Haifa Program.

Cohen also expects to raise funds for his program within the next few weeks before leaving for Israel by holding "coffee hours" in various communities, including Buffalo, Montreal and Toronto. He says he has also been assured of receiving $200 a month and office space in Israel as well as plane fare from the Abie Nathan Shalom Peace Foundation.

On arriving in Israel he will commence studies of the Arab community and learn Arabic as well as perfect speaking Hebrew at Givat Haviva, interview Israeli officials working with the Arab sector and Arab and Edot ha Mizrach community leaders, meet with representatives of American Jewish organizations, find an Arab colleague for the knottier communications problems and live in Arab and Edot ha Mizrach communities. Cohen has worked out a complete timetable for activities through March, 1977.

But, he was asked, will what is now basically a blueprint be capable of being transformed into a viable reality. Cohen responded by noting that his blueprint is based on earlier efforts in Palestine that met some success in the late 1920s and early 1930s, such as Brith Shalom and Ichud which were led by such giants of Zionism as Martin Buber, Arthur Ruppin, Hugo Bergmann, Dr. Judah Magnes and Henrietta Szold.

Professionals go into developments in the Galilee area

By GOLDA N. BERG

TORONTO — Shoshanna Grosser, a 28-year-old city planner from Boston, is symbolic of the '70s style of chalutz.

This articulate young woman is joining many young professionals who are making aliyah. To add to that initial challenge, she is heading for the northern Galilee development town of Kiryat Shemonah.

Ms. Grosser, in Toronto to encourage other young olim to follow in her footsteps, is one of the organizers of a group of North American emigrants, called Chavurat Sha'am. The group of young professionals in social service fields, industry and business, numbering approximately 20 to date, are committed to the rigors of life in the development towns of Kiryat Shemonah and Safad.

Northern community life is particularly appealing to the chavura because of the professional and personal challenge, notes the young American. "It's a form of social chalutziut," she says. "We aren't going to drain swamps, but it is an active form of pioneering. There is a great demand for skilled and educated people there."

The chavura has a refreshingly pragmatic outlook on the problems of absorption. It has focused on the Galilee because of the housing incentives, good job opportunities and the chance for intimacy and meaningful integration into Israeli life.

Everyone in the group, which was initiated in 1975, has lived or worked in Israel for some time — many in development communities — and significant work experience in the country is a prerequisite of membership. A four-member delegation toured the towns, in August of 1975, and were well-received by the local population.

"There is no way you can avoid Israel's social problems when you live in the development towns," says Ms. Grosser, pointing to the fact these communities are composed of more than 50% Sephardim, where economic and educational gaps are characteristic.

And, she adds: "There is a better chance of being absorbed here than in Jerusalem or Tel Aviv. They don't resent you, they need you there. You're not some faceless rich American immigrant; you're sharing their problems. They know you don't have to live there."

Sha'am is not a collective, nor a co-operative, nor is it affiliated with a movement or political party. Each person or couple would have their own apartment and work in individual professions. The group offers social and emotional support when needed.

Professionally, says Ms. Grosser, who worked in Kiryat Shemona for a year, the opportunities for innovative work, particularly in social services, are magnified in the development towns which aren't overly saturated and crave trained employees.

"You know you're going to beat your head against the wall in Israel," she adds realistically. "But, there is personal satisfaction in knowing you are needed (in the development towns) and in seeing the results of your work."

(For further information about Chavurat Sha'am contact Yitzhak Sagee at the Israel Aliyah Centre, 788 Marlee Avenue.)

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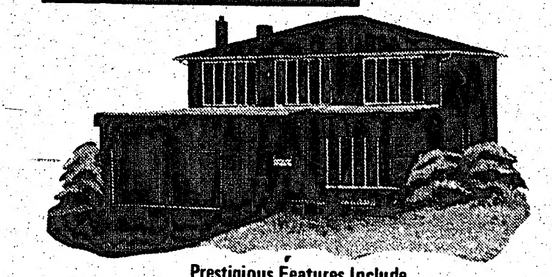

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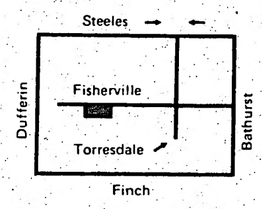

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REVIVING THE ANCIENT ART OF KETUBAH CALLIGRAPHY

By HARVEY GOLDBERG

WINNIPEG —

The ancient and until recently lost art of ketubah calligraphy and illumination is undergoing a revival, and Rabbi Kalman Appel is part of it. Appel, who is spiritual leader of Shaarey Zedek Congregation here, encourages the couples he marries to choose their ketubah, the traditional Jewish marriage contract, from a variety of beautiful multi-colored ketubah prints which have recently become available.

Rabbi Appel says he makes the ketubbot available because he wants to encourage people to do things that will positively identify them as Jews, "including the whole aesthetic dimension of life which can be in a Jewish context." The rabbi feels that most of the couples he marries will probably have art works in their home "so why not art that is not only original but personalized and Jewish, and what could be more personalized and Jewish than their own ketubah."

During the 17th and 18th centuries Jewish communities in Europe, Persia, and Africa developed a beautiful folk art tradition around the writing and decorating of ketubbot. However, as a result of changes in economic and cultural conditions, as well as the introduction of cheap mass produced ketubbot, this folk art form nearly died out by the beginning of this century. It is only in recent years that the tradition has regained vitality.

Although the ketubbot ordered by the rabbi are not hand-made they are representative of the traditional styles used in several Jewish communities in past centuries. The ketubbot, which the rabbi orders from a variety of sources in Canada, the U.S. and Israel, range in price from $15 to $45 depending on the style and size. Rabbi Appel orders them directly from the distributors and makes them available at cost price.

Hand-made ketubbot are also available in North America, Rabbi Appel said. There are about 12 artist-calligraphers spread across the U.S. who make ketubbot to order. Many of them are rabbis or have rabbinical training.

"They design ketubbot not simply as a business but as a matter of dedication to the art of Hebrew calligraphy and to revive the lost art of ketubah illumination and illustration." Rabbi Appel said.

The art has a rich tradition of styles that evolved in Europe and the East, based on art styles prevalent at the time in the wider community. The Italian style of the 17th and 18th centuries is considered to be an example of the art form at its finest.

The Italian ketubbot were written on parchment and were usually in the form of a calligraphed text bordered by an illuminated frame incorporating a variety of decorative themes in bright colors. The ketubbot were often illustrated with biblical or mythological motifs, portraits of the bride and groom, family coats of arms, symbols representing conjugal bliss and even nudes.

Rabbi Kalman Appel of Winnipeg displays one of a variety of ketubbot, Jewish marriage contracts, which he makes available to the couples he weds. This one is Persian style.

If the groom's family were Kohanim, a symbol such as hands forming the priestly blessing was used. If the bride or groom had biblical names a scene was illustrated from the life of that character in the Bible.

The Dutch Jewish community employed delicate ornamental copper engravings, while the Persians used simple plant or flower motifs and geometrical designs. Persian ketubbot were done on paper in brilliant colors and can be easily distinguished from European ketubbot.

Today's illuminators often echo traditional styles, but some designers are evolving modern conceptions that go beyond the boundaries of the past.

David Moss, an American rabbi and artist is in the forefront of revitalizing ketubah art. His strikingly modern conceptions have become well-known and were featured in the April, 1972 and April, 1973 editions of the National Jewish Monthly. One of his best known ketubbot incorporates the text into the pattern of a ceremonial wedding ring while another incorporates the text into an almost abstract representation of Jerusalem.

Rabbi Appel said hand-made ketubbot, which cost at least $275 to $300, may be too expensive for newlyweds but it is something a couple could look forward to buying for a milestone anniversary.

Rabbi Appel plans to have ketubbot designed for the Shaarey Zedek Congregation. A limited quantity of the ketubbot would be lithographed and a copy would be presented to each couple married at the synagogue.

One congregation in Quebec distributes ketubbot as a fund-raising project, Rabbi Appel said. They charge a small fee to have the name of the bride and groom and the date of their wedding calligraphed into the printed text to match its script.

ROSH HASHANAH GREETINGS

Delft plate, 18th century Holland (right). Used to serve chalah and honey. Other plate is also from Netherlands, circa 1700.

LEGEND OF WANDERING JEW LENDS ITS HISTORY, NAMESAKE TO POPULAR, TRAILING PLANT

Exactly when and where the Wandering Jew plant got its name is still a bit of trivia that persists in eluding the investigator, even after hours of research in a library.

What one does learn from various dictionaries, encyclopedias and a stack of botanical books, is that there are several plants called Wandering Jew, distinguished from each other by their colorings and markings. They all like warm temperatures, indirect sun and moist soil, and they respond to regular pinching by becoming full and bushy. The first time the name was officially applied to the plant, as far as can be ascertained, was in 1882 in the magazine Garden: "the creeping saxiflage or our old friend the Wandering Jew."

The name Wandering Jew supposedly came from a shoemaker, by the name of Ahasuerus, who was fabled to have been condemned to wander the earth until the Day of judgment for driving Jesus from his doorstep when he rested there on the road to Calvary.

Hence Wandering Jew often refers to proverbial types of restless and profitless traveling from place to place. And since the plant creeps and trails seemingly aimlessly it has been identified as a Wandering Jew.

The illustrious Wandering Jew

Hundreds of legends have grown out of the original personage, since Ahasuerus has supposedly never died. His appearance is repeatedly noted throughout history in literature and art, and his alleged shoes were exhibited in two 19th century German museums.

It is said that he can only rest long enough to eat a morsel of bread, and he can only rest on two harrows of a ploughshare. He was reportedly last seen in Salt Lake City in 1882.

The legend has also often been exploited for its obvious anti-Semitic impact, especially in Germany in the Middle Ages. However the hatred embodied in the old superstition has been converted by a Scandinavian poet, Hans Hartig Seedorf, into understanding. His poem, entitled "Ahasuerus and the Plough" was printed in 1961. It tells the story of the Wandering Jew who is bidden to rest on his plough, and how this becomes a blessing: for by the Jews "stones become grapes/Figs grown from the sand/Pass between lilies, thou son of Israel/Into the promised land of desire."

Considering the fruitfulness described in the poem, it is only fitting that the Wandering Jew plant be so popular in Israel. It is commonly planted as a ground cover — inexplicably named Amnon, after the incestuous biblical figure.

(Baltimore Jewish Times)

SIMPSONS STORE MANAGER SOL NAYMAN

OLD-FASHIONED COMPANY MAN

By SHELDON KIRSHNER
CJN Staff Reporter

TORONTO —

Poverty propelled Sol Nayman into big-time retailing but savvy made him the manager of the single largest department store in Canada.

Nayman, who has managed Simpsons one million square foot downtown Yonge Street store in Toronto for the last few months, dropped out of his first year of chemical engineering at Montreal's McGill University in 1955 because he was too poor to go on.

"I didn't have the means to spend five, six years at university," he said, explaining that his father Yudel, a presser in the needle trade, was unable to help him financially.

That year, Nayman got a summer job at Simpsons, and decided to study nights at Sir George Williams University. He started in the hardware department and by the end of the summer, he says, "it was suggested to me that I might be interested in a career at Simpsons."

As he looks back, he beams with more than a little satisfaction. "I didn't think I would survive," he says of his summer job. "I was difficult to discipline, and I probably thought I was smarter than my boss." He chuckles. "But it's been 21 summers since."

Nayman remained at Simpsons and quit Sir George in the process. "It was a pragmatic decision," he said. "I felt I couldn't cope with keeping a daytime job and studying at night. I could have become an engineer or a lawyer. But I have no regrets. I have a highly rewarding and satisfactory career."

Nayman, a 40-year-old native of Poland, gradually worked himself up to the upper reaches of management through hard work, genuine dedication and a keen sense of ambition. In speaking to him, a reporter comes away with the distinct impression that he is truly concerned with and proud of Simpsons' reputation for quality merchandising.

In striding through the vast store on a cursory inspection tour, he marvels at the shining floors and the gleaming glass display cases, greets employees with a bright smile and a few warm words, pats children on the head and basks in the power he wields ever so gently but effectively.

Sol Nayman strikes the observer as a real old-fashioned company man, loyal to the marrow.

Before being appointed store manager here, he was the company's general manager, sales and special events. And prior to that he gained experience in sales promotion, merchandising and store administration in various positions both here and in Montreal.

Now in Toronto again, he presides over some 4,000 employees and a merchandising mini-empire which recorded 10 million transactions last year and saw as many as 100,000 customers stream through the revolving doors during the Christmas peak. He has no idea how many items the store displays. "I couldn't begin to guess. What you have to appreciate is that a store this size isn't just composed of sales items. This is a showcase, a market place, a thoroughfare."

Nayman, a great believer in showmanship, breathes life and vitality into the store by exploiting decor and lighting. "A store that shows its wares best is a store that will sell more merchandise," he notes in summarizing the importance of ambiance.

His guiding philosophy in running the store is that a manager must be visible. "I have a strong belief in wanting to be known to people. I'm happy to say it's working. No one has ever hesitated to approach me. That is the most exciting element of the job. Coming into contact with the shopping public is a great delight. I like to spend as much time as possible in the store. That's where it's at."

In his 21 years with Simpsons, Nayman has noticed the evolving changes in customers' attitudes. "The customer today is more sophisticated and knowledgeable," he said. "He is more fashion-oriented, busier and doesn't want to spend as much time on shopping because of the increased leisure time he has at his disposal. And the rise of the female working force has eaten into women's shopping time, too."

Although shoppers appear to have less time to shop, Simpsons is prospering, he says. Last year, the company chalked up sales in excess of half a billion dollars for the first time in its history. "Independent marketing studies show that we're rated higher on quality, on value for money, on service to customers, on shopping atmosphere and on overall selection of merchandise," he said with some passion.

Nayman, who expects to retire in the year 2,000, when he has reached the mandatory retirement age, was born in Stock, a town he says "probably doesn't exist anymore." Claims Nayman, "I think I'm the youngest 'Stocker' alive. Few survived the war."

Sol Nayman, manager of Simpsons' one million square foot downtown Yonge store, strides past customers on one of his periodic inspection tours of his "showcase". (Cecil Rice)

Yudel, his father, ran a corner grocery store before the German invasion of Poland. When the Germans swept into the country, the family escaped to Russia. After the war, they emigrated to Montreal. Yudel, 73, and Mania, his sister, still live there. Nayman's mother died in 1955, the year he began at Simpsons.

He was educated at Talmud Torah and Herzlia, and in 1954 he graduated from Baron Byng High School as class president. He is married to Queenie Greenspoon of Montreal. They have two children, Gary, 12, and Stuart, 11.

Nayman, who has been active in B'nai B'rith activities, says that anti-Semitism never barred his way at Simpsons. "I think I can say with a full degree of frankness and honesty that there's never been a situation in which I was anything but totally proud of being Jewish and of being able to exercise my Jewishness. There has never been a moment in my career when I was not Jewish. We don't wave flags or impose quotas at Simpsons."

Early testing vital to find genetic disease

By JANICE ARNOLD

MONTREAL —
It's an ugly disease; for the first six months of the infant's life he or she appears to be a normal, healthy baby. Then there is a slow but sure deterioration of the child's nervous system which results in the loss of physical and mental skills. The child has no muscle control, he will likely become paralysed and go blind. By the age of two most victims must be institutionalized where they may be kept alive until the age of five or six.

There is no cure for Tay-Sachs disease. It is caused by the absence of an enzyme in the body essential for the digestion of certain fats that cannot be replaced before or after birth.

The accent must therefore be on prevention — to find those one in 30 Ashkenazic young Jewish people who are carriers. Tay-Sachs is one of six Jewish genetic disease, the most well-understood and the only one for which there is a test.

Clinics exist in cities all over North America for the testing of Tay-Sachs gene carriers, but only in Montreal is the testing taken literally into the classroom. The Montreal Children's Hospital runs a screening program, headed by Dr. Charles Scriver and co-ordinated voluntarily by Alice Cheifetz, that tests young people in high schools, community colleges and universities. Last year, 19 schools and colleges participated in the program and it is hoped, as the program enters its fourth year, that even more students will be reached.

Education seen potent weapon

"The program in the schools began when it was found that the open clinics attracted very few people, although the free clinic is still open every day. Most people have not heard of Tay-Sachs and doctors are not cooperative in seeing that their patients are tested," said Mrs. Cheifetz, a carrier herself.

"Our primary function is to educate first. A doctor comes to the school first to explain the disease and each student participating fills out a questionnaire."

The bulk of those tested (all that is involved is a simple blood test) are grade 10 students and, of course, it is voluntary. If they are found to be carriers they receive a lengthy letter from the hospital informing them of what this will mean when they decide to have a family. Carriers are totally unaffected by the disease.

If a carrier marries a non-carrier, they can have a child that is a carrier but will not produce one with the disease. Two carrier parents have a 1-in-4 chance of having a child with Tay-Sachs.

Since 1970 there has been a test developed called amniocentesis that will tell the woman in the first 14 to 16 weeks of pregnancy if the baby will have Tay-Sachs. "If it does, we advise the parents to have a therapeutic abortion. We don't pussyfoot around."

About 65 to 75% of students opt for the test. Last year, one in 19 were proven to be carriers.

"In the past, young couples who were both carriers were urged not to have a family, but now we encourage them. They still have a 75% chance of a healthy child."

Many are still apprehensive about being carriers, though. "I tell them 'I'm a carrier, my two children are carriers and we're perfectly healthy. Don't worry.' This puts them at ease because they have never had any personal contact with Tay-Sachs."

This is woodcut from an ancient book illustrating Havdalah ceremony.

FOOD OUTPUT ON WEST BANK IS ASTOUNDING

JERUSALEM —
A number of years ago delegates at a conference of the World Food Organization in Europe were astounded to learn that agricultural output on the West Bank had risen by 20% on an annual average since 1967. This seemed unfeasible as the unrealized goal of the World Food Organization is an annual agricultural production growth of 4% per year.

The "green revolution" is the term now used to describe what has taken place in the last nine years in Judaea and Samaria. Since agriculture is the main branch of the economy of the region, the introduction of new, advanced methods of cultivation has produced a total change in the lives of West Bank farmers.

For the farmers of the region, the "green revolution" began in 1967, with regular contact with their Israeli counterparts and the availability of Israeli scientific expertise.

Until the Six Day War, Amman was the administrative, organizational and operational centre for the West Bank. The only officials around were clerks. Since Israel took over responsibility, a network of district agricultural offices was set up. A team of 15 Israeli instructors and 600 local residents began operations in the six sub-districts of the region. At every district office, veterinary services, training facilities and a chain of experimental stations were added.

After the initial demonstration stage, operational projects started in earnest. Olive and almond groves were completely pruned. High yield, Israeli-developed strains of wheat were introduced. The yield increased from 35,000 tons from 700 dunams in 1968 to 80,000 tons from 600,000 dunams in 1974. There was also a change-over from low yield crops such as barley and watermelons to those with high returns such as onions, sugar-beets and tomatoes.

Major achievements have been obtained in vegetable farming, particularly in the Jordan Valley. With a unique climate, intensified fertilization, pest and disease control, crop rotation and the trickle system of irrigation the region became one large hothouse. Winter vegetable exports to Europe were facilitated by the introduction of modern methods of sorting, packing and refrigeration, and thousands of tons of tomatoes, cucumbers and other early ripening fruits and vegetables are exported via Israeli export firms. The commercial trademark of the region is now the 'smiling eggplant,' with yields having reached a record three to four tons per dunam, as compared with previous yields of one ton per dunam.

No less remarkable has been the improvement of West Bank livestock. Permits were granted to bring sheep from Rumania. Strict control was introduced to eliminate foot and mouth disease among local herds. Meat production has soared and the West Bank is now a considerable supplier.

The efforts invested in agriculture in the West Bank have clearly borne fruit. The average annual wage of an agricultural worker on the West Bank has increased dramatically. Under Jordanian rule there were only 130 tractors in the entire area; today there are some 1,500 tractors, 40 combines and hundreds of other mechanized implements. The West Bank is agriculturally self-sufficient and is able to supply Israel and Europe as well.

Synagogue plans new settlement

NEW YORK, N.Y. —
The United Synagogue of America is about to undertake an historic venture as it launches the first agricultural settlement in Israel under the auspices of the Conservative movement.

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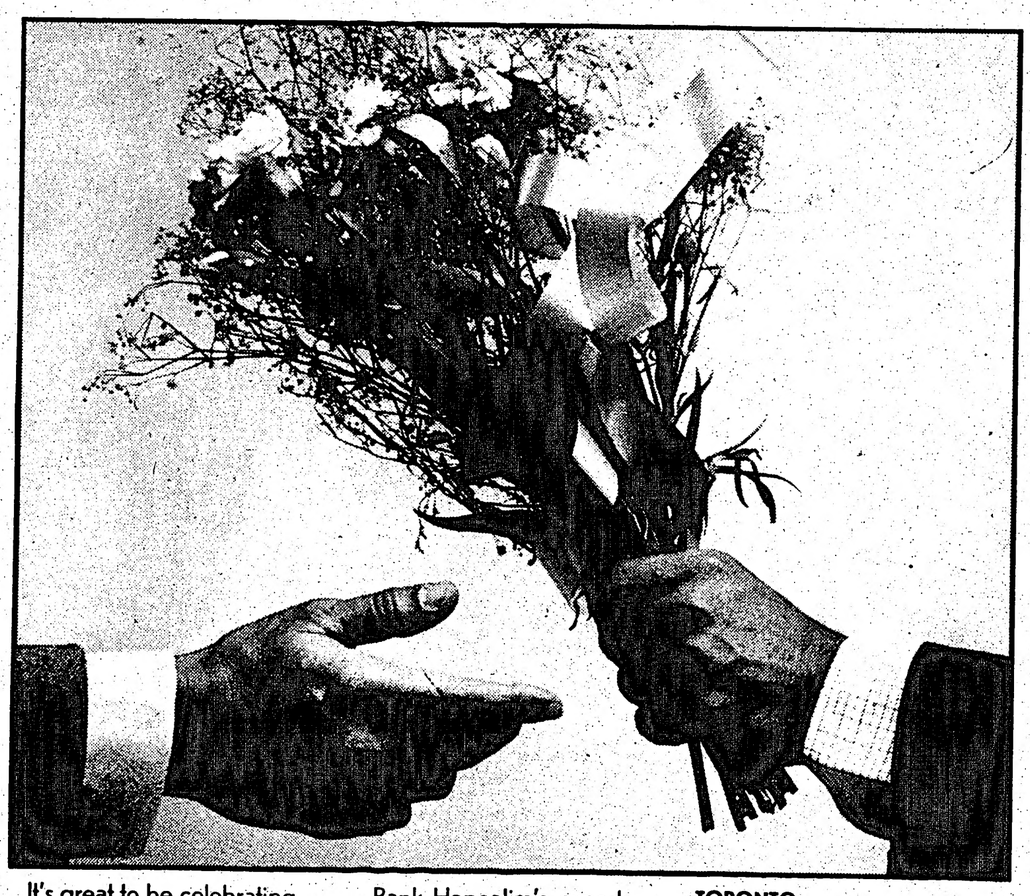

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An old man's devotion to Judaism is expressed at Jerusalem's ancient Western Wall. Israel is embroiled in controversy regarding the place of religion in the country. It is a philosophical dispute tinged by politics.

SABBATH EXEMPTIONS FRAUGHT WITH POLITICS

By YORAM KESSEL

TEL AVIV [JCNS] — Non-Jews in Israel are permitted to choose Friday, Saturday or Sunday as their day of rest. Jews must take Saturday. The law was enacted in 1950 at a time when the National Religious Party was out of the government but it has led to a situation involving not only religious freedom and the character of the state, but also that of basic civic liberties and individual rights.

Later agreement with the religious parties allowed for certain services to be exempted from the mandatory Sabbath rest day. These include guard duty, hospitals, hotels, the care of livestock, the provision of water and sanitation service, lifeguards on beaches and at swimming-pools, ice-makers (a hangover from the days when a refrigerator was a rare luxury) and synagogue beadles.

In essence, the labor minister has power to grant exemption from Sabbath work under four headings. On two of them (services involving the defence of the state and the saving of life) there is no dispute. But with the other two there are problems. These are: circumstances which impair the economy by an interruption of the work process, and services which are vital to the public or a section of it.

The question involves interpretation of what is meant by the "general economy" and the word "vital".

If permits were issued only for genuinely essential services in factories directly involving the national economy, the situation would be more acceptable to the Orthodox. In fact, plain, everyday economic considerations seem to be decisive. The intention of the law has been to ensure that where, for example, the close-down of a furnace or some other installation would have affected the working week on a production line, an exemption order would be issued.

What is happening, however, is that where a company of some standing risks losing money by slowing down or ceasing production on this one day a week, an exemption is granted. Apart from those in accepted vital services, religious sources estimate that an additional 50,000 people are working on the Sabbath.

The labor ministry cannot confirm this, since it keeps records only of the number of permits granted. These have decreased from 440 in 1970 to 313 this year, apparently a reflection of the state of the economy.

Official justification for the exemptions is that in some circumstances extra shifts are necessary for the national good and that, were it permitted to an Orthodox worker to opt out of Shabbat work because of his religious convictions, essential services would breakdown.

The argument of Abraham Mayboom, acting chief inspector of labor, is that there is no discrimination against Orthodox workers because "no one is compelled to take a job in a place where Shabbat work is required. Employers would be open to blackmail from workers who could pronounce themselves religious unless — say — they were to receive a 500% bonus for Saturday working.

"In America and Europe, employers can afford to be lenient towards a Jewish worker who requests the Shabbat off. Since we are all Jews, the only way of maintaining essential services would be to have thousands of Shabbat 'goyim' from among the Arab community to do the work for us. We must do everything to avoid that."

The Orthodox counter-argument is based primarily on the character of the state; that nothing should be done to impair its Jewishness. Solutions are suggested through exploitation of new technologies. But by making it a national rather than an individual issue, the religious, political establishment has not made much headway in curbing Shabbat violations.

This may also explain why concerned civil libertarians have not joined forces in highlighting acts of discrimination against religious individuals. Rabbi Menahem Hacohen, the Labor Party's reforming rabbi, who has taken up the case of a group of men affected by Sabbath work orders, remarks: "Had I come before my party and other liberal forces in the Knesset with a proposal to protect the rights of Moslem workers on Fridays, I would have found a much more enthusiastic response."

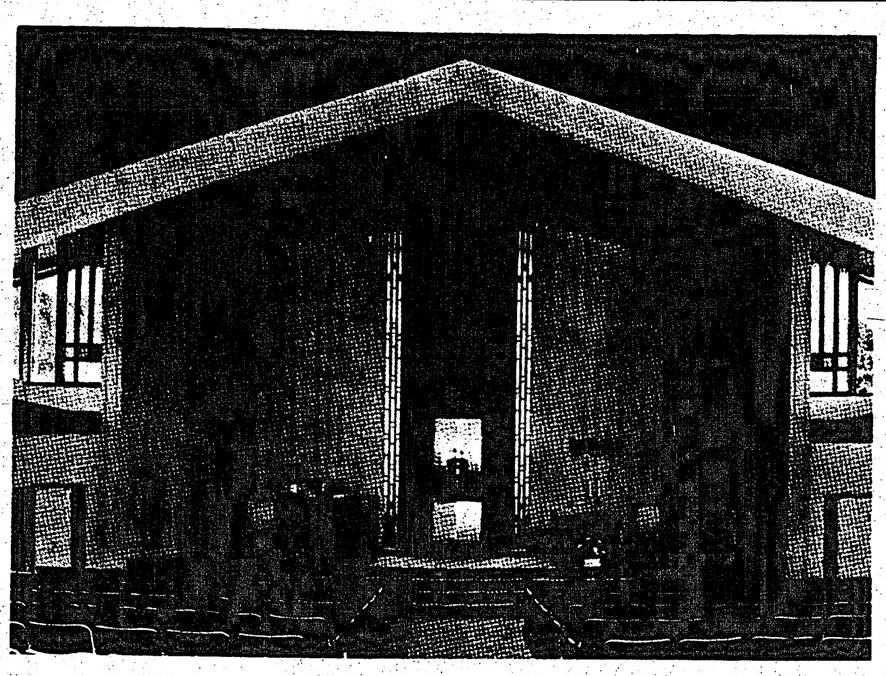
Managers of most factories and services which operate on a Saturday make sure that persons who are Sabbath observers are not employed. But there is a flagrantly discriminatory element in this approach: the law requires that an employer pay an increment of at least 50% of the going rate for Sabbath work — usually it is double or treble the normal rate.

This must be a serious temptation to some who would otherwise want to observe the Sabbath day.

On this issue — as on so many others involving the delicate question of state and religion — matters are determined more in terms of coalition expediency than on principle. On another level, it must be confessed that this is an area in which the Zionist promise to solve the problem of any Jew seeking to live as he chooses within his own state has not been fully realized.

A TIME TO REFLECT

Nightfall along Israel's Mediterranean coastline is a time for reflection as one associates the silhouetted Roman arches with a tumultuous period in Jewish history. Photograph by Toronto's Jacob El-Baz.



This is the interior of Temple Emanu-El in Honolulu which Professor Ben Schlesinger recently visited.

Hawaii temple serves 350 families

By Benjamin Schlesinger

OAHU, Hawaii —

Last March, I was invited by the School of Social Work in Hawaii, on the island of Oahu, for a week of consultations. On Friday evening, I decided to attend services at Temple Emanu-El, located at 2550 Pali Highway, a long bus ride from downtown Waikiki.

Temple Emanu-El is the only Jewish place of worship between San Francisco and Australia. Indeed, it is at the midpoint of North America and Asia. The synagogue serves 350 families and Rabbi Julius Nodel is the spiritual leader.

The temple is situated on lush grounds, with tropical foliage surrounding the modernistic structure. On Friday evenings at 8 p.m. Reform services are held, using the New Prayer Book, just published in 1976. On Saturday morning traditional services are held at 10 a.m.

As I entered the foyer, I was greeted by a sisterhood member who said "Shaloha" (Shalom and Aloha is Shaloha). About 150 worshippers were present that evening, many of them tourists from Canada and America.

During the services, I witnessed a conversion ceremony, when a lovely young lady was officially welcomed by Rabbi Nodel into the Jewish faith. Later on, her future in-laws gave an Oneg-Shabbat Kiddish.

The average Jewish visitor to Hawaii is interested in "sun and surf", and probably doesn't worry about Jewish life on the islands. For future visitors, here is some information which may be useful to you.

You can obtain a copy of **The Handbook of Jewish Resources in Hawaii** by writing to the temple (2550 Pali Highway, Honolulu, Hawaii, U.S.A. 96817). Here are some samplings from this booklet. You can find chapters of B'nai B'rith and Hadassah. Freshly baked challah is available for the Sabbath at the Varsity Bakery. In order to get one, call to reserve your challah in advance. Jewish-type foods are available at Safeway Stores. Only delicatessen — type Kosher meats are available at certain supermarkets. A number of families living in Hawaii order Kosher meats from Long Beach, California.

Several hotels (Hilton, Sheraton, and Holiday Inn motels) will provide Kosher frozen meals. Please request in advance.

The Temple Emanu-El has a Judaica gift shop, including some interesting "Jewish jewelry" made in Asia. There is a "Chavurah", which meets regularly for discussions and Sabbath celebration. They publish a monthly newsletter (Jackie Price, 5556 Opihi St., Honolulu, Hawaii, 96821).

There are some Jewish families living on the outer islands (Maui, Kauai, Lauai, Molokai, Hawaii). Recently, about 50 Jewish families living on Maui have begun to meet to consider starting their own synagogue. Recently, a small Conservative service has started, called Congregation Sof Ma'arav (Dr. Robert Littman, phone: 373-3742). One can also attend services at the Aloha chapel, which is on the naval base at Pearl Harbor on the island (Rabbi Rosenblatt, chaplain).

Benjamin Schlesinger is a University of Toronto professor.

Music not sole interest of temple's new cantor

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON —

That a cantor must have a good voice goes without saying. If, in addition, he has the appearance of a good-natured teddy bear, instant popularity is guaranteed with the one segment of the congregation which often finds religion an irksome duty: the children who attend religious and Hebrew classes after school and on Sunday mornings.

Cantor Samuel Berman

Samuel Berman, the new cantor and director of education of Temple Anshe Sholom, possesses not only a beautiful voice and considerable musical talent but an outgoing, warm personality, with more than a hint of fun — but which does not preclude the sometimes necessary firmness.

Being a cantor is a fulltime job for Berman and he intends to be "more than just a voice on the pulpit. My involvement in the school is very important to me because I feel I am fulfiling my role much better." A cantor, he adds, cannot consider himself a fulltime member of the clergy if he is interested only in music.

Arriving here a few weeks ago from Springfield, Mass., where he served as cantor-educator at Temple Sinai after graduating from the Hebrew Union College School of Sacred Music and School of Education, he has been preparing to take up his duties this month. He makes it plain that he not only takes both functions seriously but that he also means to make them enjoyable.

"The age where the cantor has a captive audience...of those quasi-operatic type responses... is changing. It's all right where people sit and ask 'move me.' But I am a chazan and I feel I am also a musician, an artist. There are a hundred different settings of the Shema, for instance; let's listen to some new ones. We need some variety... but there must be careful weighing of just how much participation by the congregation and how much esthetic enjoyment there should be. It's a delicate problem," he adds.

Religious school pupils will find their new principal, who is also a trained parent - effectiveness teacher, a man more concerned with "kindling the fire that will lead to further study rather than cramming their heads full of facts. The temple as a religious filling station simply won't work," he says, and his basic approach lies not so much in content as in creating commitment.

"Reform Judaism teaches the traditions... but I am more concerned with the enjoyable aspects of celebration...of Shabbat, for instance. It is important that we create our own feeling of Shabbat rather than worry about violations."

At 29, Berman seems far wiser than his years. Born in Germany of Polish parents, whose families were almost entirely wiped out, young Samuel grew up in an Orthodox environment in St. Louis, Mo., where the family emigrated soon after his birth.

They moved to Los Angeles by the time he was ready for high school and there he attended college. While studying in New York at H.U.C.S. he met his wife, the former Dale Schore of Toronto and "a product of Holy Blossom Temple."

They have now settled in Dundas, Ont. with four-year-old Elisa and Daniel Ory, seven months, and one of the reasons Berman is happy about his move to Hamilton is that among his Toronto in-laws he has found the family setting he has always missed.

Jeanette Brown

Worked for the blind

TORONTO —

Jeanette Brown, 61, a premiere Braillist in transposing works of literature into Braille, died recently after a prolonged illness.

Wife of Tom Brown, a former president of Holy Blossom Temple, she was a long-time member of the Temple where she served as an officer of the sisterhood. She was affiliated with the North York Board of Education in teaching handicapped and blind children.

She also leaves two daughters, Joyce Eisen and Fern Lebo and seven grandchildren.

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RADIO CAPTURES HIS HEART

TORONTO (Staff) —

For Len Scher, life is work and work is life.

It isn't as paradoxical as it sounds. Like most creative types, the award-winning CBC radio producer cares little for the conventional eight-hour day. "It's not a nine-to-five job," he says. "Your whole experience is like a giant radio show."

And he adds, "It's not a terrifically well-paying job, so you've got to be dedicated or you're crazy."

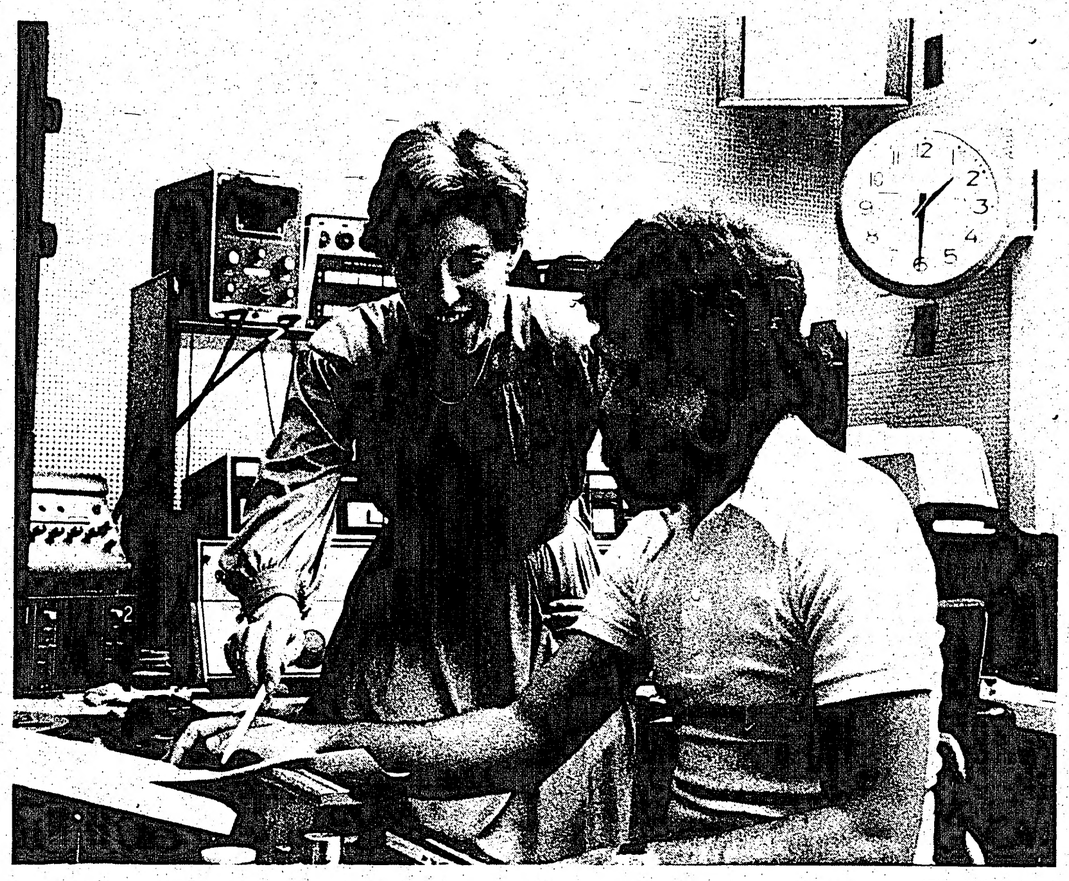
Len Scher, 27, is indeed dedicated. Even when he is far from the studio, he is seeking out story ideas. "I ask myself two questions: 'What should I be reading on the side for a program, and how can I translate to my audience what I've personally experienced?' "

The long, sometimes lonely hours he spends in pursuit of fresh angles takes its physical toll, he admits. But in spite of this, he has few real complaints, for he is doing what he likes best. And because he looks upon his work as an avocation, a labor of love, all of his variegated experiences are grist for his programing mill.

Two examples will suffice.

Once he attended a lecture delivered by Norwegian sea explorer Thor Heyerdahl of Kon Tiki fame. Heyerdahl told of how the waters he had explored some 15 years earlier had become polluted by oil slicks. Scher was struck by his deep involvement with the sea, and he resolved to do a program on the history and importance of the oceans.

Scher closeted himself in a library and boned up on the subject he knew nothing about. The hard work paid off. The program was so well received he won Columbia University's prestigious Armstrong Award. He was only 23 years old.



(Chamberlain photo)

CBC award-winning radio producer Len Scher, 27, shares a laugh with studio technician Jan Roberts. A Montrealer, he has worked for the CBC since 1971. Scher is currently engaged in putting finishing touches to major programs to be aired during 1976–77 season.

Scher is interested in parapsychology, the study of phenomena which science has yet to understand. After reading several books by Edgar Cayce, a noted American psychic, he became fascinated by Cayce's claim that he could diagnose a person's illness even though he was not a doctor himself. Within a few months of meeting Cayce, Scher had a program on the air.

Scher has been on the permanent staff of the CBC for one year now. He began freelancing for the network back in 1971, following graduation from Montreal's Sir George William's University with a B.A. in English literature, and a year's stay in Israel.

He was born in Holland, the son of Polish Jews. His father, a tailor, died in 1968, while his mother re-married some years later and went to live in Israel. Scher married a French-Canadian girl in 1972. She is in charge of booking films for the CBC.

Radio always attracted him. "I loved the technology of it. You can hypnotize people with radio."

He started his freelance career in Montreal as a researcher for **Cross Country Check-up,** the popular nation-wide program, and worked himself up to the **Ideas** unit in Toronto. Scher has made some 100, one-hour long documentaries and an assortment of "bits and pieces" in the last five years.

Most recently, he had a hand in producing shows on the Holocaust and on the Yiddish language. He says he hopes to do programs on Judaism in the future.

Because Scher is so attached to radio, he says he is frustrated by the propensity of the national press to all but ignore radio programing. "People aren't aware of our shows," he complained, charging that the entertainment pages of newspapers often do not list radio programs. "The press has certain misconceptions about radio," he added. "They think no one listens."

Although Scher has been involved in one TV production, **Hard Times,** a film about the Depression, he says he is not enamored of television as a medium. "I won't change TV for radio," he said quite emphatically. "TV is too caught up in ratings and being proper."

Currently, Scher is putting the finishing touches to four major programs to be broadcast within some six months. One is a series on ancient Egypt, a second is on sleeping and dreaming, a third deals with the so-called lost continent of Atlantis while a fourth examines the state of medicine today.

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'Going blind is a tragedy, but being blind is not,' says 19-year-old law student

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —
David Lepofsky is a bright, serious, 19-year-old who is involved in community affairs and heading toward a career in law. He's also blind — and, despite his many talents, that is the single attribute most people will recall.

His greatest disability, as he will tell you in a philosophical manner, is not the lack of physical sight. He's learned to live with that. "But, there is no skill a blind person can learn," he says, "which will instantly cause those around him to treat him as a normal person."

Blindness itself can be adjusted to, he adds, but attitudes of pity, or condescending and patronizing manners pose the greatest handicap.

So adamantly opposed is he to the public stereotype of "the blind" that Lepofsky has spent this past summer working at the Canadian National Institute for the Blind on a federal grant. He is part of a three-person team in the public relations office who engage themselves in public speaking and educational programs to break down those very barriers he has himself confronted.

He has a thoughtful and analytic approach to his personal "disability". "The presumption has always been that blindness is an unsolvable problem, rather than merely a characteristic," he says. "Most people think blindness is something you never get used to, that it is an unending tragedy. Going blind is a tragedy, but being blind is not."

Though only partially sighted since birth, Lepofsky doesn't identify himself with "the blind". Blind people, he argues, are in effect so individualistic they don't constitute a class. They have more in common with sighted people than differences.

But despite his insistance that his story is not unusual and that the successfully adjusted blind person should not be marvelled at, his perseverance is impressive.

Legally blind since childhood, through a genetic abnormality which resulted in a progressive deterioration in his vision, he has constantly fought society's labels. His determined parents pushed to keep him in the regular school system, despite opposition, and sensitive teachers acknowledged his intelligence. He entered university at 17 and is now enroled at Osgoode Hall Law School in his first year of the program.

Strongly involved in Jewish youth group activities, he served as a camp counsellor and religious school teacher for a number of years. He read his Bar Mitzvah portion from huge, oversized, blown-up letters, before his sight was totally impaired and now receives literature and books from the New York-based Jewish Braille Institute.

He admits that parents can "make or break a blind child. Through overprotectiveness the kid grows up to be a stereotyped blind person — babied, cajoled, pampered and maladjusted, writing off his problems because of blindness."

He is particularly peeved that present provincial legislation offers no protection against discrimination for a blind person seeking employment. And yet he concedes that "changing the law won't change opinion."

Bitter about the social service approach to blind people, Lepofsky notes: "En masse blind people in general have been passive because of their relationship to the big service agencies... The general society would love to give money to the CNIB and build schools for the blind. It's a lot easier that way to create an agency to get them out of their hair."

Above all, he insists repeatedly, sighted people should remember that "the blind" are "normal people with the same emotions, requiring the same independence, self respect and understanding."

With some dismay, he recalls several disturbing incidents — the individual who insisted on shoving a $1 bill into his hand as he walked down the street; the man who was irritated when Lepofsky declined to take his seat on the subway and the numerous people who have grabbed his arm to come to his "aid".

While he admits many blind people may lack emotional stamina or fortitude, most prefer — and are quite capable — to get around independently and will ask for help when it's needed.

While public treatment may be well-intentioned, he says, it is frequently patronizing and the net result is often "nasty, insulting, degrading and harmful."

Correction

On page 12 of the Sept. 3 issue under the headline, "Passover tax is removed by government," it was reported "Rabbi Gedalia Felder, chairman of the Rabbinical Vaad Hakashruth, said he, Barenholtz and Toronto chartered accountant Jack Rumack had a meeting with the deputy minister of national revenue..." It should have read Murray Rumack.

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LOCATION	FREE SESSION (come to either)	SEMINAR STARTS
WILLOWDALE Fairview Mall-Auditorium Sheppard Ave. E. at Don Valley Parkway	Monday Sept. 13 or 20 7:30 pm	Monday Sept. 27 7:30 pm
SCARBOROUGH Cedarbrae Restaurant Cedarbrae Mall Lawrence Ave.E. at Markham Road	Tuesday Sept. 14 or 21 7:30 pm	Tuesday Sept. 28 7:30 pm
DON MILLS Holiday Inn Wynford Drive, off Eglinton E. at Don Valley Pkwy.	Tuesday Sept. 14 or 21 9:30 am	Tuesday Sept. 28 9:30 am
TORONTO China House, 925 Eglinton Ave.W 2 blks w. of Bathurst	Tuesday Sept. 14 or 21 7:30 pm	Tuesday Sept. 28 7:30 pm
ETOBICOKE St. Luke's United Church The Kingsway at Kipling	Tuesday Sept. 14 or 21 7:30 pm	Tuesday Sept. 28 7:30 pm
BARRIE Continental Inn 394 Dunlop,west of Hwy 400	Tuesday Sept. 14 or 21 7:30 pm	Tuesday Sept. 28 7:30 pm
SCARBOROUGH Watts' Restaurant Eglinton Square Eglinton at Victoria Park	Wednesday Sept. 15 or 22 7:30 pm	Wednesday Sept. 29 7:30 pm
MISSISSAUGA Sheridan Mall,Auditorium Erin Mills Pkwy, North of the Q.E.W. Lower Level	Wednesday Sept. 15 or 22 7:30 pm	Wednesday Sept. 29 7:30 pm
ETOBICOKE Holiday Inn 2 Holiday Inn Drive Off West Mall, N. of Burnhamthorpe	Wednesday Sept. 15 or 22 7:30 pm	Wednesday Sept. 29 7:30 pm
RICHMOND HILL Hillcrest Mall-Auditorium Yonge St. North of Hwy 7	Wednesday Sept. 15 or 22 7:30 pm	Wednesday Sept. 29 7:30 pm
TORONTO St. Andrews United Church 117 Bloor East near Yonge St. Subway	Wednesday Sept. 15 or 22 9:30 am or 7:30 pm	Wednesday Sept. 29 9:30 am or 7:30 pm
OAKVILLE Holiday Inn 360 Iroquois Shore Road off Trafalgar north of the Q.E.W.	Thursday Sept. 16 or 23 7:30 pm	Thursday Sept. 30 7:30 pm
PICKERING Sheridan Mall, Auditorium Hwy 2 and Liverpool Road Downstairs	Thursday Sept. 16 or 23 7:30 pm	Thursday Sept. 30 7:30 pm
BRAMPTON Rosetown Restaurant Brampton Mall, 160 Main Street, South	Thursday Sept. 16 or 23 7:30 pm	Thursday Sept. 30 7:30 pm
THORNHILL Thornhill Community Centre, 7755 Bayview Ave.	Saturday Sept. 18 or 25 9:30 am	Saturday Oct. 2 9:30 am
TORONTO Roehampton Place, 808 Mount Pleasant, North of Eglinton	Saturday Sept. 18 or 25 9:30 am	Saturday Oct. 2 9:30 am

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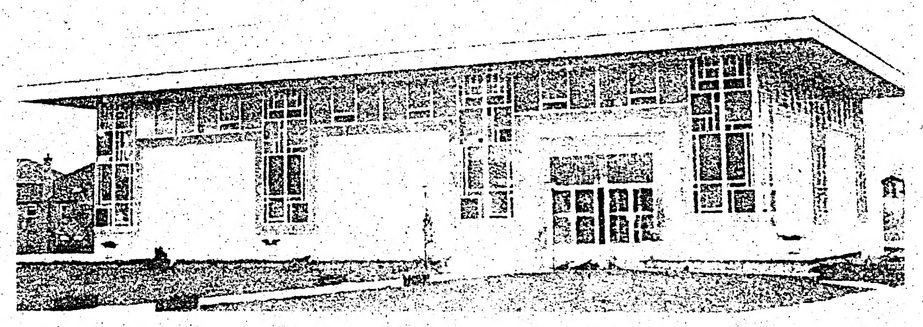

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Quickie book on Entebbe raid is a slapdash, padded jumble

By ABRAHAM RABINOVICH

On Sunday morning, July 4, while the rest of the country was listening in amazement to reports of the Israeli raid on Entebbe, executives of the Keter Publishing Co. in Jerusalem were cool-headed enough to decide on a lightning strike of their own on the publishing world — they would produce a book on the operation before anyone else.

In the age of the quickie, they had to be quick indeed. By Sunday afternoon, after several authors had turned them down, they signed Ma'ariv correspondent Uri Dan to a contract and booked him into a hotel room in Tel Aviv with a typewriter.

On Friday night, 35,000 words later, Dan emerged from the room with the last chapter. By Saturday night, typesetters and other production personnel were working on **The Uganda Operation** — round the clock. At 8 p.m. on Monday the first of the books were emerging from the bindery and by midnight they were in the hands of distributors, destined for bookstores and kiosks the following morning.

Books of this kind are bound to be slapdash. Uri Dan's book is particularly dreadful. It offers virtually no new information and no new insights. The writing is execrable. At least one key section is lifted verbatim from a column by Israel's most prestigious military correspondent, Zeev Shiff, and passed off as Dan's own words.

Worst of all, Dan fails in the only area where a quickie might have justification — if it can offer no new information, it can at least competently pull together the known facts. His book seems to have been thrown together by an electric mixer. It is a jumble of time sequences and disconnected observations. In totally random fashion, Dan mixes flash backs and flash forwards and shifts from one protagonist to another. There is no coherent narrative building up to the breathtaking climax, only a chaotic mass of facts, or purported facts, most of them irrelevant. By bogging down the mind, Dan has in fact managed the not inconsiderable feat of making the Entebbe raid sound dull.

Is there anything new about the commando raid in the book? Not a single thing of any significance and even the insignificant would probably fill less than one of the book's 166 pages.

The bulk of the book has nothing to do with the Entebbe Operation. It consists of padding — biographical chapters on various Israeli commanders, a chapter on terrorist leader Wadih Haddad, a chapter on Idi Amin, a chapter on the Hercules aircraft, etc.

Exultation and fear are engraved on this man's face. He was one of passengers freed by Israeli commandos who stormed Entebbe Airport. Uri Dan's book on operation is panned.

The most offensive part of the book is Dan's addiction to cheap comic-book heroism. His two heroes happen to be the two officers in the operation whose names have been publicized — Tat-Aluf Dan Shomron, who led the attack, and Sgan-Aluf Yonatan Netanyahu, who was killed with the spearhead force. By making them larger than life, he in fact makes them lifeless.

The prose is deadly. "Where does Dan Shomron, sturdy of build, draw such self-confidence which is expressed so modestly, to put it mildly. Dan Shomron is the opposite of a terrorist, the opposite of Wadih Haddad. He is a man of large vistas." Shomron, who will doubtless cringe when he reads the book, has said that the most daring thing about the operation was not its execution but its planning. Yet Dan has nothing of his own to tell us about that.

The book has already made a small fortune. Keter has sold rights to it in 12 languages... Paramount has purchased film rights and newspaper serial rights have also been sold. The English-language version, **90 Minutes At Entebbe,** produced by Bantam Books is a superior version of the dramatic adventure.

It was written by William Stevenson, who has organized Dan's material more competently and added Peres and some of the soldiers who participated in the raid.

Compared to the original, it reads like **War and Peace.**

(Jerusalem Post)

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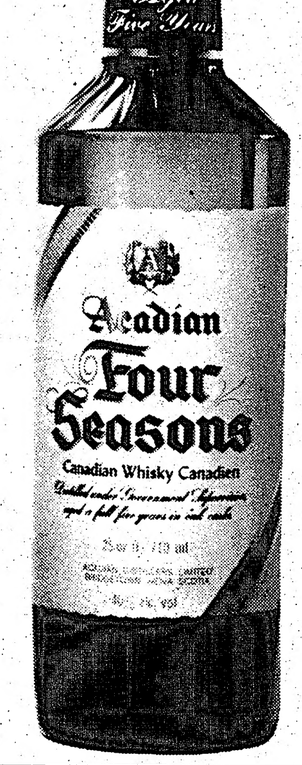

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Isaiah 2, IV

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Artist celebrates Jewishness

By A.J. ARNOLD

WINNIPEG —
The new immigration flow of Russian Jews has brought a talented artist to Canada. Simon Shegelman comes from the avant-garde school of Soviet painters and his work is suffused with Jewish themes.

Shegelman arrived in Winnipeg last May with his wife Julia and 15-year-old daughter, and his first North American exhibit was on display at the Fleet Gallery here recently.

Simon Shegelman is unique not only because his best work runs counter to Soviet guidelines for artistic expression, but because he proclaims himself as a Jewish artist.

Contrasted in his current showing of lithograph and serigraph prints are impressionistic works on the ancient Exodus and a Passover table with the entry of Elijah. He shows—a figurative bride and groom in **Chupa** and a more abstract bridal couple with flowers in another work.

There are several yahrzeit memorial pieces with symbolic religious objects. One of these is part of a series of 22 serigraph engravings as his personal Matzevah to his mother who died a few years ago.

Shegelman's decision to leave the Soviet Union was made following the death of his mother. After putting up the Matzevah headstone on her grave he began to paint his personal tribute.

The artist celebrates life in a work depicting the passions of man and the drive to creativity; in a graphic of faces and figures representing ideas in conflict, and in an imaginative effort on escape from the narrowness of everyday life. He also paints samovars, coffee grinders and other still life objects.

Shegelman was born in Bobrusk, Belorussia in 1935. When the war came his family was evacuated to the Urals. They returned to Bobrusk after the war when he was about 12 years old. After his father died, some 20 years ago, Shegelman and his mother moved to Riga, Latvia, where he attended the Academy of Fine Arts and was an honors graduate in 1958.

After graduation he began to work with architects on interior design and did murals for buildings. The drive to personal expression was strong, however, and in his studio he began to build a collection of paintings.

Though without formal Jewish education he absorbed enough from his parents to be able to incorporate some of the most moving themes in Jewish tradition into his art.

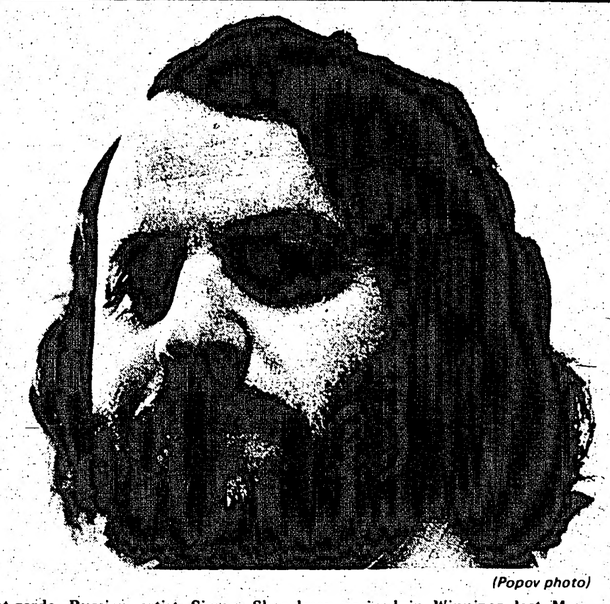
He waited for years for permission to have a one-man show in Riga. The date for the exhibition was finally set and arrangements were made for the hall even though formal permission had not yet come. The paintings were hung and a crowd gathered on opening day but the building was locked.

Shortly after, the Shegelmans applied for visas to leave the country. He had to pay over 6,000 rubles to the state for permission to take his art work with him.

On arrival in Vienna Shegelman was advised by HIAS representatives that he would find the best opportunities as an artist in New York. Before heading for Winnipeg, he went on to Rome, where he had a one-man exhibition last February and a month later he had another showing in Trieste. At both shows his works were sold out.

His work is drawing favorable comment here and he is beginning to sell. Plans are being made for a Shegelman exhibit in Toronto and before long in New York as well.

"Yartzeit" - Shegelman's moving piece de resistance.



(Popov photo)

Avant-garde Russian artist Simon Shegelman arrived in Winnipeg last May.

Arab 'foreign' labor bolsters both Israel and occupied territories

JERUSALEM —
Like many West European countries, Israel has a large "foreign" labor force. Initially, some people criticized the employment in Israel of Arab workers from Gaza, Judaea and Samaria, regarding this as a social and moral blemish. But nobody today disputes the fact that the employment in Israel of some 60,000 workers from the occupied areas has greatly benefited the Israeli economy.

Moreover, those establishments and workers in the areas themselves which work as subcontractors for Israeli enterprises have also benefited.

One of the central problems in Judaea, Samaria and Gaza after the Six Day War was a crisis in employment. Under Arab rule before 1967, only 46% of the adult males in Judaea and Samaria were employed, and in the Gaza Strip only 43%. The average daily wage at that time was about $1.50 in Judaea and Samaria and $1 in the Gaza Strip.

While it would not be accurate to say that the economic revolution in Judaea and Samaria has solved all problems, the situation is vastly improved. For a number of years now public relief works to artificially boost employment in Judaea and Samaria, or in the Gaza Strip, have not been needed. The percentage of adult males employed in Judaea and Samaria has risen to 97% since 1971.

Israel has also made major contributions in the fields of Arab vocational training, work supervision and labor relations. During the Jordanian regime, little had been done. Vocational training was almost non-existent and only a small number of youngsters learned trades in charitable institutions. There was only one government-operated vocational school, situated in Nablus. The Jordanian law enforcement agencies almost entirely ignored the widespread practice of employing women and young children for 10 to 14 hours daily.

The initial measure undertaken by the labor affairs staff of the Israeli military administration was to organize a series of lectures for the inhabitants about their rights as workers, and labor relations in the rest of the world. Labor inspectors set out to enforce the existing labor legislation; information campaigns on safety in factories were conducted and an order was also enacted obliging workshops to insure their workers in accordance with the workmen's compensation legislation.

By order of the military government, employers were obliged to raise the amount of compensation paid to victims of work accidents which, under Jordanian legislation, was substantially lower than that paid in Israel. Jordanian legislation was found to be deficient in this regard. The family of a worker killed in a work accident was entitled to compensation from his employer equivalent to 1,000 days' salary, providing the amount did not exceed 450 dinars.

Victims of work accidents suffering from 100% disability were granted 1,200 days' salary, providing the amount did not exceed 600 dinars. By order of the military government, employers were obliged to compensate the family of a worker who was killed in a work accident for 2,500 workdays, without limitation on the amount, on condition that his salary level did not exceed 150% of the average wage in effect at any given time in the economy, and not less than 75%, as customary in Israel. In the event of total disability, the employer was bound to pay for 3,000 work-days.

David Sviri, the staff officer for labor affairs in the military government, notes that, whereas under King Hussein's regime there were 16 trade unions, virtually inactive and for the most part fictitious, today there are 21 functioning trade unions.

Apart from conducting annual negotiations for the renewal of wage contracts, the unions have learned to use the strike weapon. In a revolutionary move, the municipal workers of Nablus threatened to strike in support of their demand for a 40% pay rise, a threat to which the mayor yielded.

The increasing pressure for improved conditions by the Arab workers of Judaea and Samaria stems in no small measure from the fact that many are now skilled tradesmen, much in demand. Some 11,000 boys and girls have graduated from vocational schools operated by the military government.

There are now 19 such schools in the West Bank, with an enrolment of 1,350 pupils. These centres offer training in 27 fields, including locksmithing, automotive engineering, carpentry, building trades and hotel services. A course in radio and television technology is shortly to open at the Tulkarm centre.

An important field is that of sewing courses for girls. Some 2,800 girls have taken these courses and, upon completion of the course, they are either snatched up by local enterprises or take in work to do at home. A group of graduates has set up an association in the town of Salfit to undertake work for various concerns. These youngsters are thus provided with the opportunity of acquiring knowledge which can then be put to practical use.

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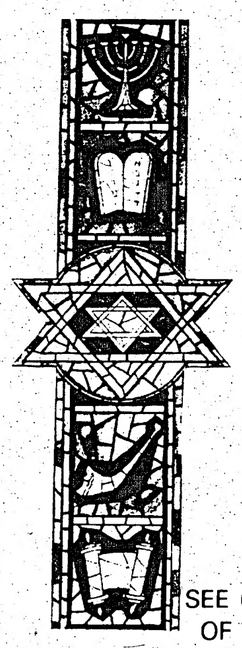

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Landscape architect in Israel

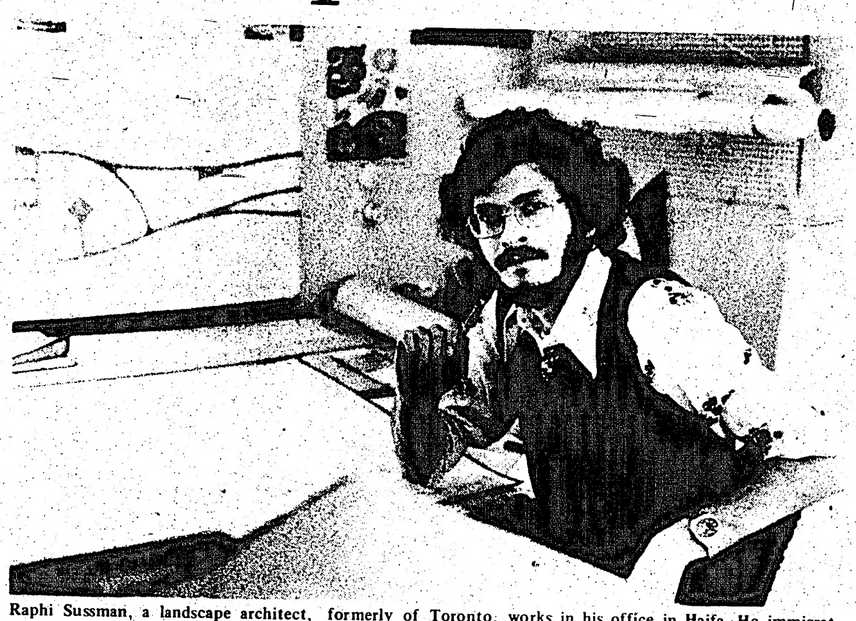
He fights uphill battle

HAIFA, Israel —

Raphi Sussman is one of Israel's few landscape architects. Although he immigrated here only two years ago with limited Hebrew, the 25-year-old former Toronto resident is employed by one of Israel's top landscape offices.

He is currently responsible for designing part of Jerusalem's new suburb of Ramot, as well as doubling the size of Carmiel, a northern development town.

"It happens," explains the tall, bearded Haifa resident, "that there are no schools for training landscape architects in Israel. And yet, here, unlike most other parts of the world, landscape architecture has the same legal recognition as architecture or engineering. As soon as it was discovered that I had a degree from the University of Toronto, I was offered immediate work by everyone who interviewed me."



Raphi Sussman, a landscape architect, formerly of Toronto, works in his office in Haifa. He immigrated to Israel in 1973 after living in Japan for a while. He is one of few landscape architects in Israel.

Landscape architecture in Israel is a broad field that goes beyond designing city gardens or national parks. Sussman is responsible for co-ordinating the plans of architects, civil engineers, and city planners working on projects. Frequently this means adding floors to buildings, taking away roads or relocating sidewalks. The traditional greenery and flowers comprise only a small portion of his work.

"Landscape architects bring land and people together. They plan nature trails, canoe routes and cross-country ski paths. However, in Israel, a developing country, the emphasis is more on making sure that an entire town — including its parks, housing and shopping areas — is attractive and blends into the surrounding countryside."

Raised and educated in Toronto, Sussman was actually born in Israel. His parents, ardent Zionists, had left Canada in 1947 to found Kibbutz Sasa on the Lebanese border. Sussman was one of the first children born on the kibbutz.

"But my parents found that people are the same wherever you go. Disillusioned, they returned to Toronto in 1952 before I was two years old. Although I have no memories of Israel, there were photographs and stories. I resolved to come back some day and decide for myself about the country."

Before that happened, Sussman spent six months in Japan, living with a family there, learning the language, working at odd jobs and travelling around the country.

During his last year of university, Sussman returned to Japan again, this time leading a group of landscape architecture students on a tour of traditional gardens, town planning agencies and schools of landscape architecture.

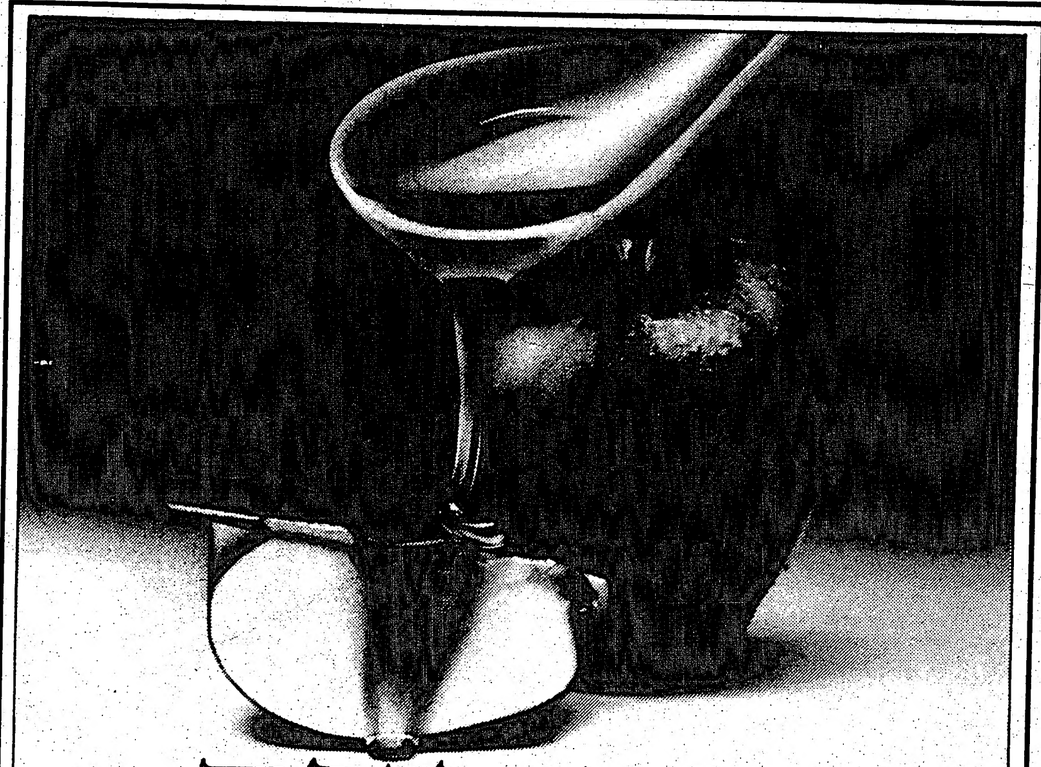
Influenced by his experiences and ideas of Japanese landscape design, Sussman spent the remainder of his senior year at the university working on a Japanese garden to be built in Toronto.

At one time he even considered living in Japan, but his second trip confirmed that the society was too closed and structured, so he began work in Canada as a landscape architect. Then, the Yom Kippur War broke out.

"Things sounded pretty bad in Israel. I figured it was time to go. I went to the Jewish Agency and volunteered and six weeks later I arrived at Kibbutz Gal-ed to find that most of their male members were still in the reserves and that there was not enough manpower to run the community properly. While taking Hebrew lessons, I worked in the apple orchards and directed volunteers."

Within six months after the kibbutz was functioning normally, Sussman decided it was time to try another phase of Israeli life. He moved to the city and found a job in his profession. Today, he works long hours on his projects, frequently commuting to Tel Aviv and Jerusalem for consultation with government officials, architects and planners. He admits that being a landscape architect, however prestigious, is frustrating.

"It's an uphill battle because this is a young country where people had to build first and beautify later. Now they have both the financial resources and time to do a job properly. My firm, however, doesn't really know how to use me but they know they need someone with my background and slowly but surely my ideas are beginning to be used. I can see that with patience and perserverence it is possible to have a lot of influence on the 'future look of Israel'."



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A number of Canadians attended the second international symposium on geriatric dentistry at Tel Aviv University. From left are Aviezer Chelouche of Tel Aviv U., Dr. Hart Levin, Mrs. and Dr. David Cowan, Mrs. and Dr. Sidney Golden, Dr. and Mrs. Jerome Giblon and Dr. Yochanan Ramon, the dean of the school of dentistry.

Predicts senior citizen's boom

Danson opens Seniors' Centre

By HARVEY WARREN

TORONTO — It seemed all of the Centre for Creative Living's 1,900 members turned out Sunday for their own housewarming.

The Centre, which offers social, cultural, recreational and educational programs five days a week for its members, started out as a pilot project of the Toronto section of the National Council of Jewish Women and now, as an agency of its own, Creative Living has moved to 15 Hove St. to share facilities with the B'nai B'rith Youth Organization.

Guest speaker, federal Urban Affairs Minister Barnett Danson, noted in his brief address: "We've seen youth go through turmoil" but now they are changing. "(Youth) are not just doing their thing anymore," he said. "...they're trying to contribute to society."

He said to have the association with BBYO and the centre was "great" and in the growth and achievements of the centre, "what's important is to see that you are doing it yourselves."

Danson remarked that just as the baby boom after the war could be predicted, so too could a senior citizens boom in the year 2015. He stressed that the key to fruitful and satisfying aging is having facilities, security, and dignity. Getting old isn't something to fear, he said, "it is another phase of creative living."

On a humorous note, Danson acknowledged a flattering introduction by Chairman of Ceremonies Gordon Atlin saying it was an introduction "my father would have been proud of and my mother would have believed."

Alderman Esther Shiner, filling in for North York Mayor Mel Lastman, said she had brought two prospective members, her mother and father, and added with satisfaction that in giving her father directions to the centre told him to take the new extension of the Spadina Expressway. Shiner has long been an advocate of the expressway's completion.

Lawrence Crawford, director of the Senior Citizen's Branch, Office in Aging of the Ministry of Community and Social Services replaced Minister James Taylor on the dais. His wish of success "for 120 years" was warmly received.

Also extending congratulations were Toronto Jewish Congress President Milton Harris, Centre for Creative Living President Gloria Strom, and Chairman of the Board of Directors of BBYO Don Jubas.

Prior to the opening ceremony, a Torah scroll purchased by the centre's members was dedicated and a procession travelled from Ulpanot Orot Girls School to 15 Hove St.

The CCL move was necessitated by lack of space and a rapidly expanding membership, according to executive director Rhea Shulman. With the move, the Toronto Jewish Congress budget and finance committee has recommended that funds be allocated toward the Centre's operating expenses, pending final approval from the TJC executive.

The Centre for Creative Living was formed in 1970 as a project for the well-elderly. As a result of a study made by the then United Jewish Welfare Fund, the CCL became an autonomous agency in 1972 and was accepted as a member agency of UJWF and the United Community Fund, with funding from the latter that began in 1975.

Due to government cutbacks in social welfare spending and the elimination of several grants for programs for the elderly, the centre approached the TJC for financial assistance, which resulted, as Mrs. Shulman put it, "in a sympathetic hearing."

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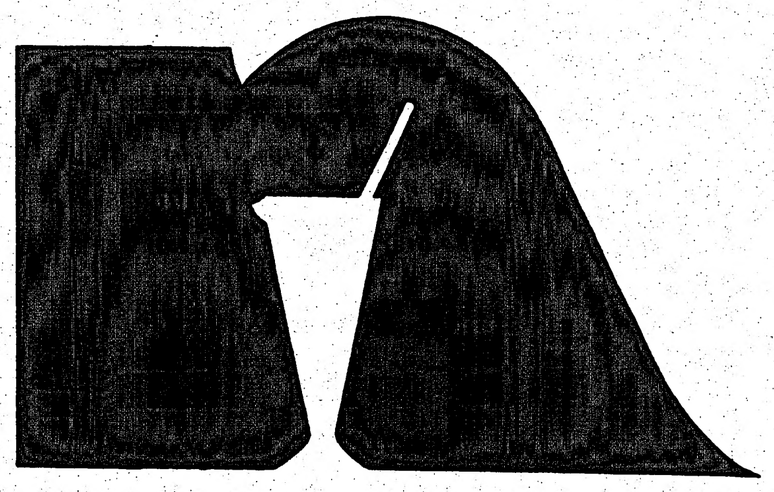

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MATI YEFFET

Workers pitch watermelons in the fields of Kalya, a settlement near the Dead Sea.

Young Israeli settlers bring life to arid land

By JUDAH RAVIV

KALYA —

Kalya, a settlement of the Nahal (Army Pioneers Settlers Corps) situated on the northern shores of the Dead Sea, near the ancient site of Qumran, became a civilian settlement on May 8, 1974. Its name, an abbreviation of a Hebrew phrase — 'The Dead Sea has been resurrected' — is fitting indeed, as it echoes the promises of the past unearthed from the fabled caves of Qumran and the Dead Sea Scrolls, and the fulfilment of a dream to carve from a wilderness a garden in one of the worst deserts in the world.

As one walks its sandy salt-encrusted fields bounded by the glittering mirror of the Dead Sea to the east and the barren peaks of the Judean desert to the west, there arises a sense of admiration for those who literally brought life to a dead land.

In the desert, a short distance to the east of the settlement, we watched the members of this new kibbutz pitching watermelons into a wagon drawn by a yellow tractor. In any other part of the world, such a scene would be commonplace. Here, however, the striking contrast of brilliant green melons against a background of the dun desert sands is something not easily forgotten in a land where green is almost non-existent.

Gidi Liviaton, Kalya's secretary for agricultural affairs, is an ex-soldier turned farmer like the others of his unit who chose to stay on at the settlement with the termination of their active military service and the settlement's passing to civilian hands. He and 35 others of his comrades-in-arms form the present nucleus of the fledgling kibbutz soon to be augmented by new families.

Though there are, as yet, no married couples at the settlement, plans are already underway for the building of housing units for future families and educational facilities for their children. Kalya, though a desert settlement, has an advantage over others of its kind, in that it lies in close proximity to Jerusalem via the Jericho-Jerusalem road — a fact that will undoubtedly prove an asset to the settlement's future growth and development.

At present, the members are living in temporary quarters near the shore of the Dead Sea but are soon to move to the new site lying six kilometers to the east, in the foothills opposite the site of Qumran. Some 22 new housing units for the new kibbutz have already been completed and others are in the final stages of construction.

The settlement's fields, encompassing some 500 dunams, lie between the desert hills and the Dead Sea. Successful crops of winter vegetables have already been forthcoming with excellent watermelons, squash and tomatoes; while a similarly successful poultry venture has produced Kalya's first brood of turkeys.

Interestingly enough, a number of experiments have proved that the area's high summer temperatures do not seem to bother the turkeys, which have the advantage of breeding in an area which has been found to be free of disease.

Besides a bountiful yield from a 60-dunam date palm plantation, Kalya has plans to augment its future economc development through tourism by building a hotel, complete with bathing facilities in the Dead Sea and a luncheonette at the crossroads of the main highway.

Hotel offers several walking tours for its guests visiting Jerusalem

JERUSALEM —

The Jerusalem Hilton is featuring self-guided walking tours of the holy city and is providing maps to accompany the tours.

The walking tours begin at the hotel and extend in three different directions, leading the visitor of this old/new city to some of the most interesting sights and attractions. The map is color — and number — co-ordinated with the tours, which are described on the reverse side.

Some of the highlights of the first tour include a walk through the grounds of the renowned Hebrew University, a visit to Mt. Herzl, where Theodor Herzl, the founder of the Zionist movement, is buried and where the Herzl Museum is located.

The tour leads to the awesome Yad Vashem, a Holocaust memorial.

The Old City, the main attraction of any visit to Jerusalem is featured in the second tour which begins at the Jerusalem Hilton and leads through the centre of the city and lovely Independence Park to Jaffa Gate, the most famous of the seven gates in the stone wall surrounding the Old City.

Once inside, there are countless historical sights to be visited, including the Wailing Wall, David's Tower, the Mosque of Omar, and the numerous archeological excavations.

A visit to the outdoor market, the "shuk", where unusual Arab artifacts, clothing and accessories can be purchased and where bargaining and haggling over prices is expected is another "must."

The "shuk" in Mahane Yehuda, not far from the Jerusalem Hilton, is one of the focal points of the third walking tour. Here, exotic delicacies of Israel can be sampled, and unusual fabrics and other Middle Eastern artifacts can be purchased.

Continuing on the third tour will lead the visitor to Mea Shearim, one of the oldest and most religious sections of the city. This area is perfect for strolling through the small streets, reminiscent of the city in the earlier part of this century. It is also an ideal place for purchasing religious artifacts.

Located atop Givat Ram, the highest hill in the city, and adjacent to the Binyanei Ha'ooma Convention Hall, the Jerusalem Hilton has 420 guest rooms, each affording a magnificent view of the city.

Pachter joins company

TORONTO —

Harry J. Pachter has joined Fisher Fremont Travel Ltd., as director of a new division of the company, The Canadian Institute for Holy Land Pilgrimages, it was announced here.

The new company's aims are to promote Christian groups such as, church, educational, farmers and youth groups and service clubs to visit Israel.

Pachter has had many years of experience as a group tour leader, having visited Israel 18 times since 1959. He has travelled to the Orient and Europe in this capacity. A past president of District 22 B'nai B'rith, he currently serves as tour chairman for the district. He is a justice on the International court of B'nai B'rith.

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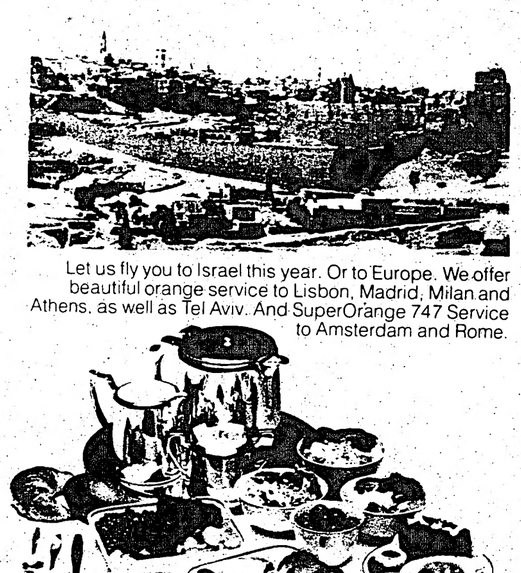

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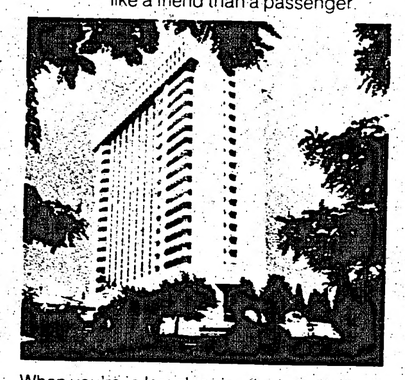

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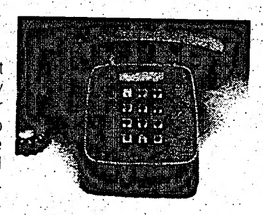

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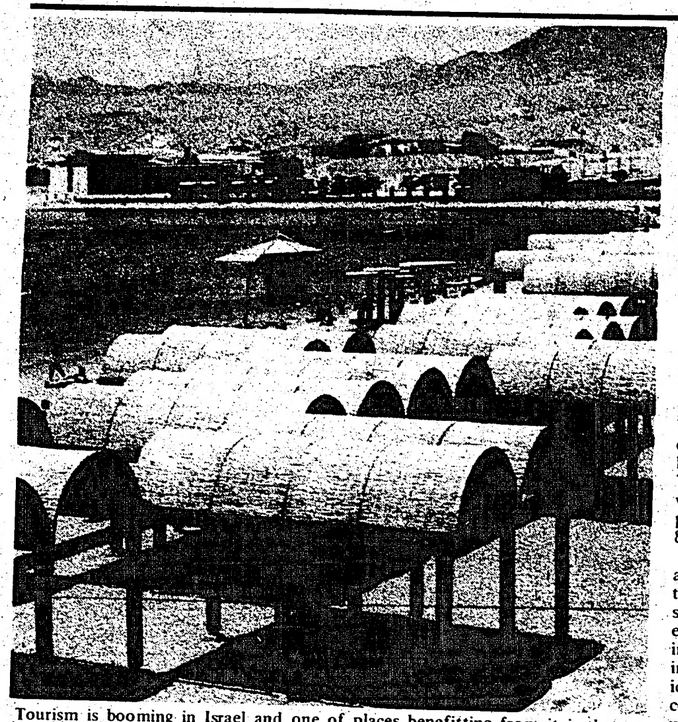
Israel tourism shows big upsurge



Tourism is booming in Israel and one of places benefitting from it is the resort city of Eilat. This is the public beach area in front of the major hotels.

By Daniel E. Saville

TEL AVIV —

Tourism to Israel has shown a remarkable upsurge in the first half of this year. The increase in arrivals is almost 50% higher than in the comparable period in 1975. While it was cautiously estimated at the end of last year that some 700,000 tourists would visit Israel; the present prediction is for over 850,000 arrivals.

The revival of Israel as a major tourism destination doubtless stems from several factors: the marked economic improvement in the western world, and in particular, North America; the comparitive low cost of a vacation coupled with an extremely satisfactory rate of exchange, nearly IL 8 for $1 and the wavering of some 28% in taxes at hotels (which are levelled on Israelis).

The Israel tourist industry is taking numerous measures in order to attract visitors, in particular, non-Jews. This has resulted in a re-thinking of tourism facilities and the general approach to tourist requirements.

At the present time, some 30-40% of all tourists coming to Israel are non-Jewish and the potential has hardly been scraped. While Jews need no special incentive to visit Israel and almost without exception have either friends or relations or business contacts, the non-Jewish tourist is hesitant and understandably concerned about being alone in a "strange" country.

Nothing could be farther from the truth. Language is not a problem, the inhabitants being drawn from 70 different countries.

But the organized tours and the 'stays' in hotels, rarely bring the visitor in touch with the inhabitants, something they wish for most. Through the efforts of the Ministry of Tourism, the Tourist Voluntary Service has been established designed to bring together the tourist with the Israeli...and in his own home.

This home hospitality program is designed not only to bring the tourist and the inhabitants together, but to meet in appropriate backgrounds. Doctors are coupled with doctors, teachers with teachers, farmers with farmers, grocers with grocers and so on.

The subjects for discussion are numerous and varied but the home visit program has been a tremendous success.

The Tourist Voluntary Service is run by volunteers, all women. They sit at most hotels and at the Ben Gurion port and their slogan is: "It's the people you meet that make a holiday."

Despite record turnover
El Al reveals a big loss

TEL AVIV —

El Al, the Israeli airline, in 1975-76 fiscal year had a loss of $2.7 million, the first major loss ever recorded. Total turnover was a record of almost $200 million.

President Mordechai Ben-Ari said that although the loss was only a fraction of the turnover, it could have been altogether averted, but for a 19-day strike in October and November, 1975, when the company had to transfer 25,000 passengers to other airlines.

Another unbudgeted expenditure was the salary adjustment for employees in accord with the government's income tax reform program.

Despite a general tourism decline at the beginning of the year, El Al continued its development program which mainly centred on its growing freight sector.

The arrival of El Al's fourth 747 coincided with the opening of the air cargo terminal at Ben Gurion Airport, built at a cost of close to $5 million.

New cargo handling facilities were also introduced at Kennedy and a new cargo centre was opened at London's Heathrow airport. Of major importance was the inauguration of El Al's CARMEL computerized reservations system, which cost almost $5 million together with the main centre at the company's Ben Gurion head office.

With tourism booming and the first seven months of 1976 showing an increase over last year of 46%, El Al's present plans call for expanding its feet — presently 14 Boeings including four 747s, by at least another four 747s by 1982 when the company envisages a passenger traffic total of 1.7 million.

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PROSPERITY

PEACE

Town holds a festival honoring major industry

A good time of year to visit Florida is November. This young lad taking part in one of the seashore activities, blows conch shell. There are many other events.

By AL HACKETT

TALLAHASSEE — November in Florida is reminiscent of spring, with a wide array of outdoor events featuring art, food and crafts, complemented by antique airplanes and autos and sleek, modern power boats.

The picturesque seaport town of Apalachicola, on Florida's northwest coast, once one of the busiest in the state, honors the seafood industry with its annual Seafood Festival Nov. 1.

A noon luncheon featuring oysters, shrimp and fish is the most popular single activity. The afternoon schedule includes art and craft shows, a crab race, a parade of decorated boats and a tour of the city's historic homes. A night fireworks display signals the end of the one-day event.

Art displays dot the sidewalks of cities throughout the sunshine state. Mount Dora Art League presents its fine arts show Nov. 6-7. The Halifax Area Art Festival is scheduled Nov. 6-8 at Ormond Beach. And Tampa's Art Festival '76 offers a whole series of events from Nov. 6 to 13.

The Pensacola Arts Council presents its annual Festival Fever Days Nov. 6-7, a bright and fast moving melange of art, drama, music, dance, sculpture and crafts. The Discovery Tent always attracts the children's attention; its purpose is to entertain the youngsters while educating them to the possibilities and potentials of the arts.

The Highlands County Art League presents its annual festival on the downtown sidewalks of Sebring Nov. 13, and the Cocoa Beach Woman's Club presents the Space Coast Arts Festival Nov. 26-28, featuring the work of some 400 artists.

The Ringling Museum Outdoor Craft Show moves centre stage Nov. 19-21 on the grounds of the museum complex. Entries are judged in advance and participation is limited to 100.

One of the most elaborate art festivals is the Renaissance Celebration in Tallahassee Nov. 13. Highlights include exotic foods and costumed participants and entertainers. A heavily-wooded park serves as the scenic setting for the event, sponsored by the city recreation department.

Months of feverish preparation will culminate in the Greek Festival Bazaar in Pensacola. Started as a one-day event, the activity has grown in popularity so that four days, Nov. 9-12, have been set aside for it.

Tallahassee's Junior Museum, an 1800s pioneer farm, becomes completely operational for its annual Fall Farm Days Nov. 9-10.

On Nov. 8, the Key West Offshore Power Boat Race, covering a 185-mile course, will draw contestants from all over the world. In addition to prize monies, winners receive points toward both the U.S. and World Championship trophies in power boat racing.

Considerable excitement is always generated by Kissimmee's Air Fair. Both modern and antique aircraft assemble from all over the country for this two-day event Nov. 13-14. A navy precision flying team will demonstrate close flying maneuvers.

The Birthplace of Speed, Ormond Beach, reaches back in automotive history to present its 19th annual display of antique cars Nov. 27-28. The hard-packed sands once again sport classic cars as costumed participants re-enact beach racing sprints.

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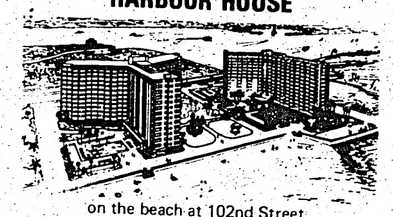

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Russian immigrants overcoming problems

CONT'D FROM PAGE 1

Professionals, hopeful of finding work in their field almost immediately, are not always prepared to accept jobs which they feel are beneath them. "Because they think they've been oppressed and came to a free country, they expect help from the community. They except the community to create jobs for them if necessary."

Poch points to a problem that bedevils some Russians' relations with their potential employers. "There's no such thing as an appointment. This is one of the problems, but they learn fast enough."

Genya Intrator, vice-chairman of the Canadian Committee for Soviet Jewry, amplifies Poch's comments. She says she has heard that some of the immigrants display "a rather negative attitude" toward work not commensurate with their education and abilities. "They tell their employers they used to be in a much higher position," she said. "They try to make them feel bad. They take many breaks without asking. They come late and do not call. They're not always conscientious about their work."

On the other hand, she says, quite a few immigrants have shown courage and initiative by forming their own businesses. It is an incredible feat because they were not brought up in a capitalist system.

Eli Gotz, a local businessman who has employed Russians, notes: "An immigrant always feels a bit insecure. We all know about Russian royalty who drove taxis after the revolution. They feel they have to carry a little pride of the old place. That is what Canadians, who were once immigrants themselves, recognize in the Russian newcomers."

Many of the Russians go to JVS in search of jobs. In the past year, the number of clients registered with JVS has increased from 1,387 to 1,877, an increase of 26%. Soviet immigrants constituted 41% of JVS' clients in the first quarter of 1976.

JVS operates several programs for the benefit of the immigrants:

— supportive counselling on an individual basis;

— employer solicitation and referral to jobs through telephone contact, field visits and mailed bulletins;

— use of Canadian professionals and volunteers to act in advisory and job promoting roles on behalf of the Russians;

— special programs for such professionals as nurses, dentists and engineers.

Despite JVS' facilities, not all the immigrants avail themselves of its services. Says Benzacar: "Many are finding jobs on their own. I have to give them credit."

He says that the majority eventually find work in their old profession or skill. "And some of them you wouldn't recognize," he said. "It's as though they've been here for 25 years."

Benzacar tells of two immigrants — a Russian and a Moroccan — who bought a small shoe factory. Today, the factory has 35 employees. It's a great success story, one that all 1,770 Russians in Toronto are striving to match, in spite of the obstacles.

Meeting on dress

CONT'D FROM PAGE 1

ed to the ministry.

On psychological and educational grounds, both Shipman and Arthur Tannenbaum executive administrator of Associated, dislike the idea of some students having to get up and leave their classes when religious studies begin. "It would split the children down the middle," Tannenbaum said, pointing out Associated's board reaffirmed its policy of compulsory religious studies a year ago. "Religious studies are an integral part of our program."

Rabbi Akiva Egozi, educational director of Associated, explained why. "Education is also the atmosphere that you create in the school," he told The CJN. "Judaism is not just a religion of ceremony; it is a way of life in everything... The home cannot give all the knowledge he needs in order to observe the laws intelligently."

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Steps to Beth Tzedec or Holy Blossom, charming 2 storey centre hall plan home offering maximum comfort. Main floor family rm., powder rm., modern kitchen, breakfast rm., 4 bdrms. plus maid's quarters. Lower level walkout to pool-sized lot. Central air. $150,000 Natlie Schacter, 481-3443 or 486-8724.

• • •

Upper Forest Hill Village
$210,000. Stunning custom built home offering huge principal rooms, main floor family rm., ultra oak kitchen, circular staircase, 5 bdrms. plus maid's quarters. Central air. Natlie Schacter, 481-3443 or 486-8724. 17

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Bathurst & Wilson
$119,900. Lovely 5 bdrm. home. Featuring large ultra modern kitchen, main floor family rm., 4 baths & panelled rec. rm. with bar. Relax in your central cond. home enjoying the many conveniences that abound. Call Gary Mitchelle, 789-7351 or 635-0854.
Canada Permanent Trust Realtor. 17

HOUSE FOR SALE

CLANTON PARK ROAD
Bathurst-Sheppard area. Beautiful appointed 3 bdrm. sidesplit bungalow. French provincial interior, 150 ft. deep lot. Steps to synagogue. Steven J. Kluck Realtor. 922-1255. R

Paul Slavens
Real Estate Ltd., Realtor

JUST LISTED
FANTASTIC—$96,000
First time buyers!! Pretty 2-storey 3-bdrm. home. 2 Full bathrooms, modern kitchen. Centrally air conditioned. 10¼% mtge. Call Myrna Stone, 483-4337.

• • •

YORK MILLS & LESLIE
Asking $112,000. Picture perfect split-level home. Features central air conditioning, 2 open fireplaces, 3 bdrms. plus den, family rm. Absolute "move-in" condition. Call Phyllis Rosen, 483-4337.

• • •

BEAUTIFUL BAYVIEW
ASKING $159,500
Exciting 2-storey home. 5 Excellent bdrms. (master ensuite) - exceptional living rm. with dark stained floors, ultra modern kitchen, there's a super family rm. with working fireplace, built-in's and W/O to cedar deck. Beautifully finished lower level with playroom, sauna, maid's rm. and bath, rec. rm. is ground level and has a W/O to magnificent garden. Central air conditioning. Call Eleanor Stanton, 483-4337.

• • •

NEW LISTING
ALLENBY SCHOOL AREA
Asking $89,500. Charming Tudor-style home. Large modern kitchen, lovely living rm. with open fireplace, 3 excellent bdrms., (King-size master), recreation rm., wide private drive. Call Don Wagman, 483-4337.

• • •

JUST LISTED
FOREST HILL—$111,900
Don't miss this one. Ideal 1st home, tastefully decorated for the "Young at Heart," 3 bdrms. (King-size master) plus den. Modern kitchen with appliances, 2 full bathrooms. Won't last. Call Harold Hillman, 483-4337. 17

Bathurst-Palm Dr.
Private Sale
10 Room house, very spacious, elegant & modern. 3 Baths, fireplace, large panelled family rm. with walkout to sundeck, enormous kitchen with ample cabinet space and beautiful breakfast area with sliding doors to sundeck overlooking private beautiful garden. Close to shopping, Orthodox & Conservative Synagogues. Priced for quick sale - $117,000 firm, 635-9654; 638-3248. 17

BARRY FREEMAN REAL ESTATE

Bathurst-Eglinton—$99,900
Comfortable, elegant 2 storey home with main floor powder rm., large principal rm., 3 spacious bdrms., central air, furnace 1 yr. new, cedar quartered lower family rm. Vendor will hold 1st mtge.
MR. FREEMAN, 535-3103

• • •

BATHURST MANOR
A prestige ultra modern bungalow with 3 large bdrms., modern kitchen with separate eating area, completely self-contained bsmt. apt. New broadloom throughout. A home in A-1 condition, large lot with secluded garden. 10½% 1st mtge.
Call Mrs. Boros, 535-3103.
BARRY FREEMAN R.E. REAL ESTATE LTD.

• • •

FOREST HILL—$114,900
Perfect for a family seeking prime location at a realistic price. This home features large principal rms., inviting family rm. on main floor with W/O deck overlooking exquisite garden. A value packed comfortable home.
Call Cheryl, 535-3103. 17

HOUSE FOR SALE

Harvey Kalles Realtor

3 Acre Bayview Estate
$595,000
Self Contained Coach House
Tennis Court—Pool
A magnificent and self-contained coach house of character and quality offering the peace and seclusion of the country in the city. Gardens and grounds with specimen trees and shrubs. Flagstone patio garden overlooks your own tennis court and pool. Grand-size reception rms., chalet style family rm., custom oak kitchen with separate walk-in pantry and morning rm. with bay windows. A dream come true. See with Elise Kalles, 226-9440 or 449-1873.

• • •

Fifeshire—½ Acre Lot
Outstanding Pool Area
A rare opportunity for the top executive to combine in-town living with superb surroundings for entertaining - casual elegance. This ranch style bungalow with 3 bdrms. and library has finished W/O lower level to fabulous private pool. A rare find! Call Elise Kalles, 226-9440; 449-1873 or Joan Grant, 486-0281 or 226-9440.

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York Mills-Gardens
Grand Ranch Bungalow
$259,000
First time on the market this distinctive residence with 2 connecting wings offers privacy and elegant living. All main rms. command a breathtaking view of the garden, a total of 3,600 sq. ft. per floor, 4-5 bdrms., main floor library, 5 full baths. Hand crafted cabinets built-in in every room. This home was custom built to the exacting standards of the present owner. Immense lower level with family rm., games rm., separate servant wings, storage rms., pantry etc. A very exciting new listing! Elise Kalles, 226-9440 of 449-1873.

• • •

York Mills-Bayview
Junewood—Grand
$295,000. A truly unique and elegant home! 5 bdrms., 6 baths, family rm. with oak beamed cathedral ceiling, fireplace and W/O to garden, panelled library. Imperial ultra modern custom oak kitchen with large centre island. Master suite has sitting rm., his and her baths, "hers" with sunken Roman baths, 3 open fireplaces. Lower level completely finished with private servants quarters. Custom bar, fabulous for entertaining. For appointment to view this property, call Elise Kalles, 226-9440 or 449-1873.

• • •

Hoggs Hollow—$269,000
The Valley
Gracious Georgian Home on a hilltop location, enjoys fine view, welcome privacy and yet within a minute's walk to Yonge St. 5 Bdrms., family rm. & library on the main level, finished lower level. This property offers the ultimate in location, amenities, and facilities. Elise Kalles, 226-9440 or 449-1873. Joan Grant, 486-0281 or 226-9440.

• • •

York Mills-Gardens
Old Colony Rd.-Pool-Sauna
Spectacular lot, country setting. Reduced to $239,000. This 5 bdrm. home is truly ideal for family living. Elise Kalles, 226-9440 or 449-1873.

• • •

$275,000
York Mills-Gardens
1 Acre Lot—Pool
Beautiful trees and shrubbery on an acre lot in top neighborhood. 6-8 Bdrms., grand-size entertaining rms., 2 family rms. - study. This home cries for a large family who wants an informal lifestyle. Joan Grant, 486-0281 or Elise Kalles, 226-9440 or 449-1873.

• • •

A Special House
Super Location—$395,000
Magnificent country estate in the city, secluded residence of great charm and character. Conveniently located to centres, Granite Club and private schools. Completely restored to its original splendor. Large principal rms., separate dining rm., family rm., 3 open fireplaces, a much admired with every luxury you could possibly dream of. For further information and appointment to view the above, call Elise Kalles, 226-0940 or 449-1873. 17

Harvey Kalles Realtor

Open House
York Mills & Leslie
63 Farmstead Rd.
Last custom built home on this street. 4 Bdrms., 4 washrooms, plaster walls, large Hollywood kitchen, oak circular staircase, family rm. with fireplace plus many extra features. Open daily noon to 8 p.m. weekends noon to 6 p.m. 445-0208.
Harry Donenfeld Real Estate Broker. 17

Don Mills-Finch - Mtge. $57,000. 10½%. Central air, main floor laundry, and huge family rms. 492-1212. This house must be seen to be believed. 17

Leslie-Steeles
Wycliffe Old Town
Open for Inspection
Lots 178 - 181 Eveningside Rd.
Priced from
$119,900—$124,900
Custom built 4 bdrm., 2 storey featuring oak circular staircase, oak railings ceramic floors, ensuite bdrms., family rms., Hollywood kitchens, some W/O bsmts.
For information and appointments, 223-4026
Bernard B. Weinstein R.E. Limited. 24

Classified Ads

HOUSE FOR SALE

Realty-One
Ltd. Realtor

LESLIE-YORK MILLS
$159,900. This outstanding colonial style super size 5 bdrm. family home located in the sought-aft. Denlow estates and area features king-size principal rms., main family rm., large master suite with dressing rm., 3 baths, finished bsmt., newly decorated and in absolute move-in cond. Mr. Fisher, 789-3473.

* * *

AVENUE RD.-ST. CLAIR
Splendid duplex. An opportunity to locate in the prestigious Benvenuto area. Each self-contained unit features spacious living & dining rm. modern kitchen, 2 bdrms. & den. Added income from super bsmt. apt. Double driveway, 2 car garage. Asking $153,900 with excellent financing. Herb Farb, 789-3473.

* * *

BATHURST-LAWRENCE
We have several 2 bdrm. bungalows in this convenient area. Private driveways, garages. Priced $65,900-$67,900. For details, call Mr. Fisher, 789-3473.

* * *

OTTER CRESCENT
$124,500. This 4 bdrm., well-built home located on 105' frontage in this choice wooded area, close to Avenue Rd.-Lawrence. Large living rm. with open fireplace, family-size dining rm., main floor powder rm., huge rec. rm. Good financing. Joe Taylor, 789-3473.

* * *

LOWER FOREST HILL
$224,500. Old world charm, character, and fine craftsmanship are exemplified in this superb Tudor style home, featuring 5 extra large bdrms. (Master has ensuite), fabulous oak panelled library with open fireplace & pegged oak floors, king-size principal rms., main level powder rm. and finished lower level. Mr. Taylor, 789-3473.

Sheppard-Bathurst. Private sale - sidesplit 50'X304' steps to YMHA. 223-4858. 24

Harvey Kalles
Realtor

Open House
Sunday 2-5
Bayview-Sanfield
2 Homes of Distinction
5 Nomad Cr.
9 Nomad Cr.
Both $269,000
Impeccable design and construction on generous landscaped lots. Both homes of spacious proportions are built for your lasting comfort. Each has more than 10 rms. on 2 levels in addition to superior finished bsmt. On premises or for further information contact Elise Kalles, 226-9440; 449-1873 or Joan Grant, 486-0281; 226-9440.

* * *

Open House
Sunday 2-5
16 Magpie Cr.
Leslie-York Mills
Pool—Sauna
Now $210,000
Main floor grand sized rooms, family rm. & kitchen with W/O to dream pool site. 5 large bdrms. Spectacular lower level with exercise rm., sauna, and wet bar. All the amenities! Joan Grant, 226-9440; 486-0281. Lee Landsburg, 226-9440; 223-5954.

* * *

Open House
Sat. Sun. 2-5
7 Clearcrest Ave.
1st South of Steeles-Bayview
$169,900
4 Bedroom executive 2 storey. See you ther. Joyce Dean, 226-9440.

* * *

Open House
Sun. 2-5
Bayview-Steeles
37 Woolthorpe Cr.
Off Waggoners Wells Lane
Spacious 4 bdrm. 2 storey home in a beautiful residential area. Main floor family rm. and kitchen with W/O. Convenient to transportation, schools, shopping and recreation facilities. Decorated in understated elegance by one of the City's foremost interior decorators. Ready for your finishing touches. Elise Kalles, 226-9440 or 449-1873.

Harvey Kalles
Realtor

Bathurst-Wilson
Private Sale
Beautiful 2-storey, central air conditioning: ultra modern kitchen, 3 bdrms., 2 washrooms, bsmt. completely finished for self-contained apt. or for luxury family living. 1 Block from synagogues, schools, TTC, shopping and 401. Pool-size lot with beautiful gardens and fruit trees. By appointment only, 633-5863. R

HELEN SOLNIK R.E.
Bathurst-Glencairn
Solid brick detached, 6 huge rms., finished bsmt. on a huge lot, central air, many other extras, drastically reduced. Helen Solnik, 789-7138.
Bathurst-Lawrence
Beautiful 3 bdrm., huge main floor family rm., with W/O to patio, ultra modern kitchen, finished bsmt., 2 baths, attached garage. Helen Solnik, 789-7138.

* * *

Bathurst Manor
Solid 6 room rancher, 4 rm. finished bsmt., attached garage, master with ensuite, 2 other baths. Central air, other expensive extras. Helen Arbus, 789-7138.
Bathurst Village
Luxury spacious split 4 bdrms. on one level, ultra modern kitchen, main floor laundry & family rms., finished bsmt., attached double garage. Central air, broadloom, appliances. Ruth Rybak, 789-7138.

HOUSE FOR SALE

GOLDBERG

21 ST Century Design
Leslie-York Mills
This 2 storey plus attic home has almost 6,000 sq. ft. of living space. Builder will finish this magnificent structure to suit your every whim. The main floor features 9 ft. ceilings and hand trimmed oak panelled den. Master bdrm. has 2 walk-in clothes cupboards plus special marble bath and special shower. The bsmt. is completely plastered. The studio loft is 1,200 sq. ft. This very special home is for a very special person. Call Irv Goldberg, 789-2181 or 445-0287.

* * *

Bayview-Steeles
2 Storey 4 bdrm. "KAPPY" built executive home. This completely finished home features an in-ground swimming pool, sauna, and whirlpool. Owner has already bought and must sell. Excellent financing available. Asking only $177,000. Call Irv Goldberg, 789-2181 or 445-0287.

* * *

Bathurst Manor Luxury
5 Bdrm. extra large backsplit is completely finished and has an in-ground swimming pool. This superbly decorated home is most suitable for entertaining. All levels are completely finished. Call Saul Tevens, 789-2181 or 781-0825.

* * *

Bathurst-Glencairn Duplex
Builders own home and rental accommodation is available in this highly desirable area. This bldg. features 2 large apts. plus 6 completely finished rooms. in the bsmt. Tastefully decorated, move-in condition. Vendor will take back 1 mtge. Call Irv Goldberg, 789-2181 or 445-0287. 17

* * *

Bathurst-Lawrence
3 Bdrm. 1½ storey home priced to sell with finished bsmt. 1st Mtge. at 10¾%. Many extras included. Asking only $77,900. Call Saul Tevens, 789-2181 or 781-0825.
If you are interested in selling your home, call the Realtor that gets results.
Irving Goldberg Realtor, 789-2181.

PRIVATE SALE
TIMERLANE DRIVE
REDUCED MUST BE SOLD
Magnificent Builder's home, finest materials & craftsmanship 200 ft. ravine park setting. Marble entry, large sunken living rm. with marble fireplace, separate dining rm., den, huge modern kitchen with a built-in appliances, convenient equipped laundry rm., 6 large bdrms., 5 bathrooms. Breathtaking huge family rm. with decorator brick fireplace and built-in refrigerated wet-bar. Outside mammoth cedar deck & sun deck off master. Water cooled central air, heated drive, completely equipped gym & sauna. Luxurious new decorations, carpet, drapes & fixtures. Many, many extras. Must be seen. Financial arrangnemnts optional. For appointment, 636-2827. 3

HERSH

OPEN WEEK-END 2-5 P.M.
RAVINEVIEW GARDENS
Aspenwood Dr. 1 Bl. east of Leslie, south of Steeles. 8 Room, 2 storey. Drastically reduced! Main floor laundry rm. & den. Central air conditioning. Approx. 2420-2838 sq. ft. Several beautiful plans to choose from. From $118,000 up. Ida Weisfeld, 633-7777.
BATHURST-ELLISON
OPEN WEEK-END 2-4 P.M.
6 Blocks south of Sheppard, west of Bathurst. Custom built, 2 storey, 4 bdrm. Central air conditioning. Approx. 2550 sq. ft. Asking $129,900. Best value in area! Evelyn Pollock, 633-7777.
FINCH-BATHURST
OPEN WEEK-END 2-4 P.M.
Holita Ave.-north Finch, east of Grantbrook! Only a few left! Don't miss these! Custom built, 8 room, 2 storey in quiet cul-de-sac! Approx. 2600 - 2900 sq. ft. From $127,000. Ruth Trachter, 633-7777.
FINCH-BATHURST
OPEN HOUSE
28 FOREST WOOD
Elegant 5 bdrm., 2 storey in prime location. All rms. very spacious. Gracious 13'X15' foyer. 4 Washrooms. Finished bsmt. Double garage. Asking $229,000. Lynda Stoneman, 633-7777. 17
BATHURST-HILLHURST
NEW LISTING
Sidesplit, stonefront. Spacious 8 rms. Ultra modern Hollywood kitchen. Lower level family rm. with wet bar, plus den. 3 Washrooms. 3 room self-contained apt. 6% Mtge. Agnes Pelc, 633-7777.
BATHURST VILLAGE AREA
6 ROOM BUNGALOW
Stonefront ranch style home in beautiful condition. 15 Yrs. old. Modern kitchen; king-size master bdrm. Completely finished lower level. Central air conditioning. Excellent, financing. Walking distanced to B'nai Torah. Rose Stone, 633-7777.
LUXURY FOREST HILLS
FINCH-BATHURST
Oversized living & dining rms. Walkout to balcony. Beautiful exposure. Central air conditioning. Fridge, stove. Underground garage. Rec. centre. Immediate possession. Paerl Dennis, 633-7777
BATHURST MANOR
4 BEDROOMS FOR SALE
$139,000. Gracious 9 room backsplit in immaculate condition. Ultra modern kitchen with separate breakfast area. Large family rm. leading to huge covered patio overlooking ravine. Den on this level & finished bsmt. Double garage. Miriam Benyovits, 633-7777.
Rose Herah Ltd., Realtor. 17

ISRAEL PROPERTY FOR SALE

Natania, 4 bedroom apt., most luxurious, facing Mediterranean, 1,500 sq. ft., $65,000. Phone: 630-5692; 633-8828. R

PERSONAL

WORLD WIDE DATING AND MATRIMONIAL AGENCY. All ages. **FREE BROCHURE.** Call (305) 722-6300 or 721-8257. Write: LDE, P.O. Box 5643, Ft. Lauderdale, Florida 33310.

Wish to Marry?
Looking for somebody compatible with your personality & lifestyle. Turn to our long established professional service now operating under the name of Project Kallah. In Toronto call 534-7310. In Montreal call 282-0058. Or write to Box 366 Station E. Toronto. R

Attractive, well-educated lady, 30, wishes to meet gentleman 35-42 for companionship. Write: Box 4550, CJN, 22 Balliol St., #15, Toronto M4S 1C1. 17

Autos delivered to Florida and other points. Toronto Driveaway Service, 5385 Yonge St., 225-7754. 24

Fun loving, handsome, separated, successful man would like to meet a very attractive woman 25-30 who likes fun, travel, theatre and semi-intelligent conversation; object: to enjoy life together. Please reply. Box 4553, CJN, 22 Balliol St., #15, Toronto M4S 1C1. 17

An artistic Aquarian, intelligent. Around the 40's which have been misspent. Would now like to find the girl of his dreams. Attractive, slim and a lady of means. At 5'7", and 150 about. Enjoys the theatre and loves dining out. Write CJN, Box 4551, 22 Balliol St., #15, Toronto M4S 1C1. 24

INDEPENDENT EUROPEAN BUSINESS WOMAN
Seeks companionship with refined, intelligent gentleman 55-60. CJN, Box 4670, 22 Balliol St., #15, Toronto M4S 1C1. 17

Paul Mathew Orchestra, dance music and entertainment, at a price that will fit your budget, 787-7084 or 782-9587. R

Very selective, attractive girl in 20's would like to meet the right person for future marriage. family and life of own. Must be Canadian, financially secure, enjoy dancing, dining, sun tanning and travelling. CJN, Box 4564, 22 Balliol St., #15, Toronto M4S 1C1. 24

Attractive divorcee, 37, 5'2" with daughter 11 wishes to meet tall sophisticated professional or businessman 40-45 who is tired of looking and interested only in a serious relationship. Recent photograph would be appreciated. Write Box 4562, CJN, 22 Balliol St., #15, Toronto, M4S 1C1. 17

Mr. & Mrs. Jack Fisher wish all their relatives and friends a Happy New Year. 17

Lonely widow, mid-60s, very good health, dressed neat, financially secure, 5 ft., slim built, likes home life, likes to go out - vacation in my summer home. Wishes to meet a gentleman between 70-75 must have a car and be able to drive. Splendid opportunity for the right person. Write Box 4668, CJN, 22 Balliol St. #15, Toronto, M4S 1C1. 17

European girl, 26 yrs. 5'7" very attractive, wishes to meet Jewish businessman in 30s, children welcome. Write Box 4563, CJN, 22 Balliol St., #15, Toronto, M4S 1C1. 17

A typical, attractive, bright, energetic, young female seeks easy going creative Jewish male of depth and character, age 25-39 yrs. Write Box 4565, CJN, 22 Balliol St., #15, Toronto, M4S 1C1. 24

ROOM FOR RENT

Bathurst-Wilson, nicely furnished rm. in friendly home. Kitchen privileges, parking available. Businessman or student. 781-8005. 17

Bathurst & Woburn, furnished rm. use of home suite, middle aged working man. Low rent call 638-1240 or 638-3600. 17

Bathurst-Sheppard, bedsitting, own entry, bath, cooking, parking, working lady. $40 wkly. 636-8247. 24

Bathurst-Lawrence, nice furnished rm. and kitchen, 789-3018 - garage available. 17

ROOM WANTED

Old lady needs room - speaks only French and Spanish. 636-3237. 24

SERVICES

Appliances

Wasser's TV Service - Sales & Rental Ontario government certification #1060. Member: Toronto Television Association. Over 25 yrs. in TV service business, 636-6666. Our name is your guarantee. R

Carpenters

Carpenter - All types of carpentry work. Stores, residences, offices. Call 922-9482. R

Carpenter, cabinet-maker, remodelling stores, offices, rec. rms. Repairs License B-758, 633-9230. R

SERVICES

Carpenters

Experienced Carpenter, reasonable rates for all alterations or repairs, 633-3467. R

Finishing carpenter, over 25 yrs. experience, renovations, kitchen cabinets, bars, bsmt. suites. Free estimates. Isaac, 787-3704. R

Clothing Fur Repairs

Fur Repairs, alterations, remodelling, also sheepskin coats, 494-3288. R

Corsets, brassieres, and bathing suits individually designed. Custom made and alterations. European experience. Margaret Lakos, 437 Lawrence Ave. W., 787-7754.

Electrician

Electrician all type of wiring, electrical repairs. Reasonable, call 782-4807. 24

Young Married man seeks work - 2 yrs. experienced maintenance electrician. Call anytime, 964-6546. 17

Framing

Window Shades
Custom-made, shown in your own home. We beat all prices! Call Howard Swartz, Dee & Dee Carpeting, 223-3622; 483-9877. R

General Contractors

A-Z General Contractors - washrooms, kitchens, rec. rms., aluminum work, painting, decorating, paper-hanging. One call - all services. Free estimates. Pres. E. Wisniewski. 252-2719. 24

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PEDICURE By Eta Gardos
Formerly from Montreal. European training, 30 yrs. experience. 636-9524. R

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Broadloom and upholstery cleaning on location, steam cleaning method. Rug Steam, 781-5359. R

Complete household cleaning. Free estimates. Call Jack of Trades, 291-4597. R

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General Work - building renovator and home improvements, 781-5403. R

And how is your Husband?
Not too handy? Try mine, for everything from major renovations to minor household repairs. Call Marsha Cohen, 223-9373. 17

Invitations

BAR MITZVAH, Bridal invitations. Generous discounts for all your Simchas. Complete selection of place cards, matches, bencher books, yarmulkes, business stationery. Hebrew script available. **Barbara Mortfield,** 633-8230 or 638-5040. R

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L. MYRIE LANDSCAPING - We supply an excellent maintaining service for all your gardening and landscaping needs. Stonework, patio, pruning, planting etc., 654-3930. R

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Professional typing done at home. Call 630-3264. R

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Stripping, refinishing, touch-up and repairs, pianos and antiques our speciality. Residential and commercial estimates free, 270-5595. R

Carpet Repairs etc. 24 yrs. experience, no job too small, 653-6435. 24

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Music for all occasions. Weinberg and Michon disc jockeys, 787-7665. 24

Internationally famous private investigator. Civic Investigative Services, P.O. Box 75, Downsview. Phone 638-0947. 24

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Gemini Movers - Top quality service, home, apt., offices, packing and piano moving, 782-8736. R

Piano Moving, dismantling, Gemini Movers, 782-8736. R

Mike's Movers and Storage. Call us and compare our prices. Pianos, Lic. and Insured, 630-5222. 24

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Guitar lessons, folk, classic. Your home, my studio. Toronto Board instructor. Music director and composer for Renaissance Children's Theatre. Specialist in creative tutoring of children and adults. Sheet music supplied. Advice on instruments. 486-6515 Bernard Aaron. 24

Students accepted, all ages, preparation for R.C.O.M. exams., courses available in pop, rock and roll, jazz. John Maddy, Bachelor of Music, University of Lowa. Conservatory training in Germany. Conservatory teaching experience.
Bathurst-Finch area
221-1891. 24

SERVICES

Music Lessons

Experienced piano teacher, Bachelor of Music degree, available for private teaching. All levels through A.R.C.T. accepted. Call 925-2473. 24

Music lessons for adult students (from age 18 yrs.), phone 787-5815. Monday-Thursday evenings after 7. 17

Music Lessons, piano and theory. Marilyn Lidov, B.S.c Juilliard School of Music, New York. Phone 221-8507. 24

Piano lessons available, excellent instruction. Sheppard-Bathurst area, call 635-6351. 24

Painters/Paperhangers

Chris The Painter - Excellent interior & exterior work. Free estimates. Best references. Reasonable price, 651-7688; 633-7263. R

Painting - Interior & exterior reasonable rates, 787-2572, after 6 p.m. R

Paperhanging & Painting experienced, efficient. Free estimates, work guaranteed. Call 661-2301; 781-1637. R

Olympic Painting & Decorating, spray varnishing, interior & exterior, 654-4795. R

A-1 Japanese Painter-Decorator, residence and office, 763-1028. R

Paperhanging & Painting, experienced, efficient. Free estimates, work guaranteed, call 782-1955. R

Paperhanging and Painting, expert in all kinds of wall coverings, references. Call Mr. Friedman, 636-2263. R

Paintings

Expert Painter, interior/exterior, free estimates. E. Montanari, 249-9788. 24

I.D.
Experienced European Painters. Painting and wall papering. Reasonable prices, excellent workmanship, 222-3441. R

Conscientious painter and decorator, 25 yrs. experience, interior/exterior. Call 638-1162. R

Able Today - painting, interior/exterior, free estimates. Call Chris or Tom, 654-4795. 24

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Private, individual doing indoor and outdoor painting work (slow and careful) about 50% of what you normally pay. Call 881-4325. 24

Honest reliable painter and wallpaper, ceramic tile, free estimates, 423-3342. 17

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Plastering, big & small jobs, reasonable rates. Thomas Plastering. Metro Lic. B6969, 749-9514. R

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Gus Plumbing & Heating new work, repairs and alterations, 536-1603. R

Plumbing repairs, alterations, renovations, reasonable rates. 767-1582. R

Plumber, renovation, repair, new work, reasonable price. All work guaranteed. Lic. No. P745. Call Mr. Rosenbaum, 225-1981. 17

Re-upholstery

Quality Interiors, a name to depend on for all your upholstering needs. Large fabric selection. Free shop-at-home service, serving all of Metro. Call 638-6960, 24 hrs. R

ELIZE Custom Upholstery - complete residential, commercial interiors. European craftsman. Fine imported fabrics shown in your home, 3091 Bathurst (at Lawrence), 781-7759. R

Tutor

Special Tutoring by qualified teacher. All grades and subjects, specializing in Math and French. 789-5454. 17

Wallpapering

Professionally done at reasonable discount rates. Free estimates, 636-3997 anytime. 24

SHARE ACCOMMODATION

Girl 22, interested in sharing 2 bdrm. apt. with same. Willing to locate apt. or share existing apt., 633-7195. 24

OBITUARIES

Schacter, Janet - At Baycrest Hospital on Sept. 2, 1976. Beloved wife of the late William Schacter. Dear mother of Arnold (Burbank, Calif.), Leo (Ottawa), Samuel, Irving & Rita (Mrs. Gerald Somers, Madison, Wis.) Sister Blima Rosenblatt, Oakland, Calif. Grandmother of 12 grandchildren and great-grandchildren. Services at Beth Tzedec Synagogue, Sunday, Sept. 5 at 10:30 a.m. Interment Bathurst Lawn Memorial Park, Yavnah Zion Sections. Shiva private. In lieu of Shiva gifts kindly donate to Baycrest Centre. Funeral arrangements by Steeles Memorial Chapel, 350 Steeles Ave. W. Thornhill.

OBITUARIES

Davis, Jean Jennie) - At Branson Hospital on Saturday, Sept. 4, 1976, dear wife of Morris, beloved mother of Arnold Arthur and Evelyn Davis, grandchildren, Jay, Shawn and Robin. Services at Steeles Memorial Chapel, 350 Steeles Ave. W. (East of Bathurst), Monday, Sept. 6, at 12:15 p.m. Interment Beth Tzedec Memorial Park. Shiva private. In lieu of Shiva gifts kindly donate to the charity of your choice.

* * *

Dworkin, Llya - At Baycrest Hospital on Sept. 3, 1976, dear husband of Sally, surrounded by family Joseph and Mulvina Shabes, Richard and Fay Ingber and grandchildren. Services were held at Steeles Memorial Chapel, 350 Steeles Ave. W., on Sunday, Sept. 5, 1976. Shiva 527 Douglas Ave. In lieu of Shiva gifts kindly donate to the Baycrest Hospital.

* * *

Greenberg, Henry - At Princess Margaret Hospital on Saturday, Sept. 4, 1976, greatly missed by his caring wife Jackie and loving son Joel and sister Rose (Mrs. Jack Marcus). Services were held at Steeles Memorial Chapel, 350 Steeles Ave. W., Sunday, Sept. 5, 1976. Shiva at 37 Silverton Ave. In lieu of Shiva gifts, kindly donate to the Canadian Cancer Society.

* * *

Klein, Elizabeth - At Princess Margaret Hospital on Thursday, Sept. 2, 1976, dear wife of Joseph Klein, beloved mother of Robert, Barbara (Mrs. Isadore Abrams), grandmother of Tiffaney, Justina, Dionne, Desiree, Kimberley and Caprice. Sister of Alex Banyai, Katherine, Rosa, Julia Kay. Services at Steeles Memorial Chapel, 350 Steeles Ave. W. (East of Bathurst) at 2 p.m. Friday. Interment Bathurst Lawn Cemetery. Shiva at 1202 Steeles Ave. W., Apt. 1002. In lieu of Shiva gifts, kindly donate to the Canadian Cancer Society.

* * *

Protter, Siegfreid - Suddenly, as the result of an automobile accident, on Sept. 1, 1976. Siegfreid Protter, 63 yrs., of 108 Boulton Dr. Survived by his brother Bernard of Toronto, 2 brothers, 2 sisters, 11 nephews and 8 nieces. He was a hiker and an inventor. Funeral services at Holy Blossom Temple on Friday, Sept. 3 at 12 noon. Interment Holy Blossom Cemetery. Funeral arrangements by Steeles Memorial Chapel.

* * *

Rondberg, Eva - At Mount Sinai Hospital, on Sept. 1, 1976. Dear wife of Abraham, beloved mother of Max, Irving, Brenda (Mrs. Jack Abramson) and 5 grandchildren. Service at Steeles Memorial chapel, 350 Steeles Ave. W. (East of Bathurst St.), on Thursday. Interment Kielcer Section of Bathurst Lawn Memorial Park. Shiva at 15 Canyon Ave. Apt. 404. In lieu of Shiva gifts, please contribute to the charity of your choice.

UNVEILING

The unveiling of a monument to the memory of the late beloved
HELLEN GLASSMAN
wife of Aaron, mother of Pauline, will take place Sunday, Sept. 19, 11 a.m. at Bathurst Lawn Cemetery, Lipsker Young Man's Society Section. Relatives and friends are invited to attend. 17

The unveiling of a monument to the memory of the late ESTHER FOGEL beloved wife of Harry, mother of Simon, and Gordon will take place Sunday, Sept. 19, 1976 at 11:30 a.m., Bathurst Lawn Cemetery, Beth Emeth Section. Relatives and friends are invited to attend. 17

The unveiling of a monument in memory of JENNIE BRAVERMAN will take place on Sunday, Sept. 19, 1976 at 12 noon, Dawes Rd. Cemetery, B'nai Israel Beth David Synagogue Section. Friends and relatives invited.

The unveiling of a monument to the memory of the late beloved MEYER JACOBSON, beloved husband of Hilda, father of Mrs. David Nisker, (Ruthie), Dr. Phil Jacobson, (Fishie) and Mrs. Marvin Mandell (Susan) will take place Sunday, Sept. 19, 1976 at 3:30 p.m., Bathurst Lawn Cemetery, Stopnitzer Young Men's Society Section. Relatives and friends are invited to attend. 17

Unveiling to the beloved memory of SAM ZIEDENBERG, beloved husband of Sophie, beloved father of Jerry and Marilyn, beloved father in law of Shelia and 3 grandchildren, Mark, Jason and Brian will take place on Sunday, Sept. 19 at 12:30 p.m. Bathurst Lawn Cemetery - Washower Lodzer Section B. Friends and relatives are invited to attend. 17

The unveiling of the monument to the beloved memory of the late SAMUEL (SHIVA) WORTSMAN will take place on Sunday, Sept. 19, 1976 at 10 a.m., Bathurst Lawn Memorial Park Torah Emeth Section - friends and relatives are invited to attend. 17

The unveiling of a monument to the memory of the late beloved ESTHER CHOUSKY, beloved sister of Mrs. Rose Woznicka, Mrs. Nettie Kraigman, and Mrs. Carole Katz, will take place Sunday, Sept. 19, 1976 at 1:30 p.m. Mount Sinai Cemetery, Pride of Israel Section. Relatives and friends are invited to attend. 17

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OBITUARIES

Applebaum, Samuel - On Aug. 29th, late of Lincoln Place Nursing Home.

Atkin, Sarah - On Aug. 27th, late of 229 Pannahill Ave., N. York.

Brown, Jeanette - Sept. 3rd, late of 71 Fifeshire Rd. North, Willowdale.

Coodin, Miriam - On Aug. 30th, late of 8 Cheval Drive, Don Mills.

Doppelt, Benjamin - On Aug. 24th, late of 1374 Goyeau St. Windsor.

Fishman, Hilda - On Aug. 24th, late of 3560 Bathurst St. North York.

Friedman, Harold - On Sept. 2nd, late of Pine St., Timmins, Ont.

Gertner, Mary - On Aug. 30th, late of 51 Hillcrest Drive, Toronto.

Gold, Esther, - On Sept. 1st, late of 125 Neptune Drive, Toronto.

Goldenberg, Moses - On Sept. 1st, late of 2 Royal Oak Drive, North York.

Gurza, Lily - On Aug. 28th, late of 15 Rockford Road, North York.

Herzog, Estelle - On Sept. 2, late of 5 Brook Place, Thornhill.

Kaman, Evelyn - On Sept. 2nd, late of 755 York Mills Rd., Don Mills.

Kauffman, Anne - On Aug. 27th, late of 58 Roberta Drive, Toronto.

Lenczner, Michael - On Aug. 25th, late of 2 Forest Hill Rd., Toronto.

Levy, Aubrey - On Aug. 24th, late of 376 Rathburn Rd., Etobicoke.

Offman, Leon - On Aug. 25th, late of 48 Glenayr Rd., Toronto.

Opatowski, Joseph - On Aug. 26th, late of 101 Renault Cres., Weston.

Robins, Samuel - On Aug. 31st, late of 3560 Bathurst St., Toronto.

Sacrob, Rose - On Aug. 29th, late of 15 Shallmar Blvd., Toronto.

Saresky, Annie - On Sept. 6th, late of 524 Coldstream Ave. Toronto.

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The unveiling of a monument to the beloved memory of
NORMA (NACHTCHE) KRAKAUER
dear wife of the late Isaac, loving mother of Louis Crocker, Mrs. Morris Tenenbaum (Anne), Mrs. Sid Starkman (Helen), Dr. Bernard Krakauer, Mrs. Harvey Borlak (Marilyn), and the late Dr. Charles Krakauer will take place Sunday, September 19 at 2 p.m., Lambton Cemetery, Beth Jacob Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late
LOTTIE KOVINSKY
will take place Sunday, September 12 at 11 a.m., Bathurst Lawn Cemetery, NFJA Section. Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late beloved
SAM FOGEL
will take place on Sunday, September 19 at 1:45 p.m. at Mount Sinai Memorial Park, Ozrower Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late
JACK GOLDBERG
beloved husband of Ruth, loving father of Leslie and Sharon, brother of Ana Laksman and Sam will take place on Sunday, September 19, 11 a.m. at Bathurst Lawn Cemetery, Beth Emeth Section. Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late beloved
PAUL M. FRAENKEL
will take place on Sunday, September 19th, 11 a.m. at Bathurst Lawn Cemetery, Clanton Park Section. Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late beloved
Philip (Israel Pinchas) Szuch
will take place on Sunday, September 19th, 12:30 p.m. at Bathurst Lawn Cemetery Kielcer Section. Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late beloved
PESACH KORENBLUM
father of Henry and grandfather of Linda Goldberg, Ellie, Shirley, and Dianne Korenblum, will take place on Sunday, Sept. 19, 12 noon at Bathurst Lawn Cemetery, Kielcer Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of
ANNIE STEINMAN
wife of the late Jack Steinman, sister of Max Steinman, mother of Arthur, Sarah (Rovet) and Florence (Lazar)
will take place Sunday, September 19, 1:30 p.m., Dawes Road Cemetery, Driltzer Section. Relatives and friends are welcome.

A Hazkarah Service to honour the memory of the late
A. SOL KLING O.H.
will be held Sunday, September 19th, 1:30 p.m. at the Shomrai Shaboth Synagogue, 585 Glengrove Avenue West.
The unveiling of a monument at Jones Avenue Cemetery (south of Danforth), Shomrai Shaboth Section, will take place following the service.

The unveiling of a monument to the memory of
NISSIM COHEN-SITTAYOUN
Sunday, September 19, 11 a.m.
Mt. Sinai Memorial Park, Farband Section

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our chaver and friend
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ON SUNDAY, SEPTEMBER 19, 1976
AT 10:30 A.M.
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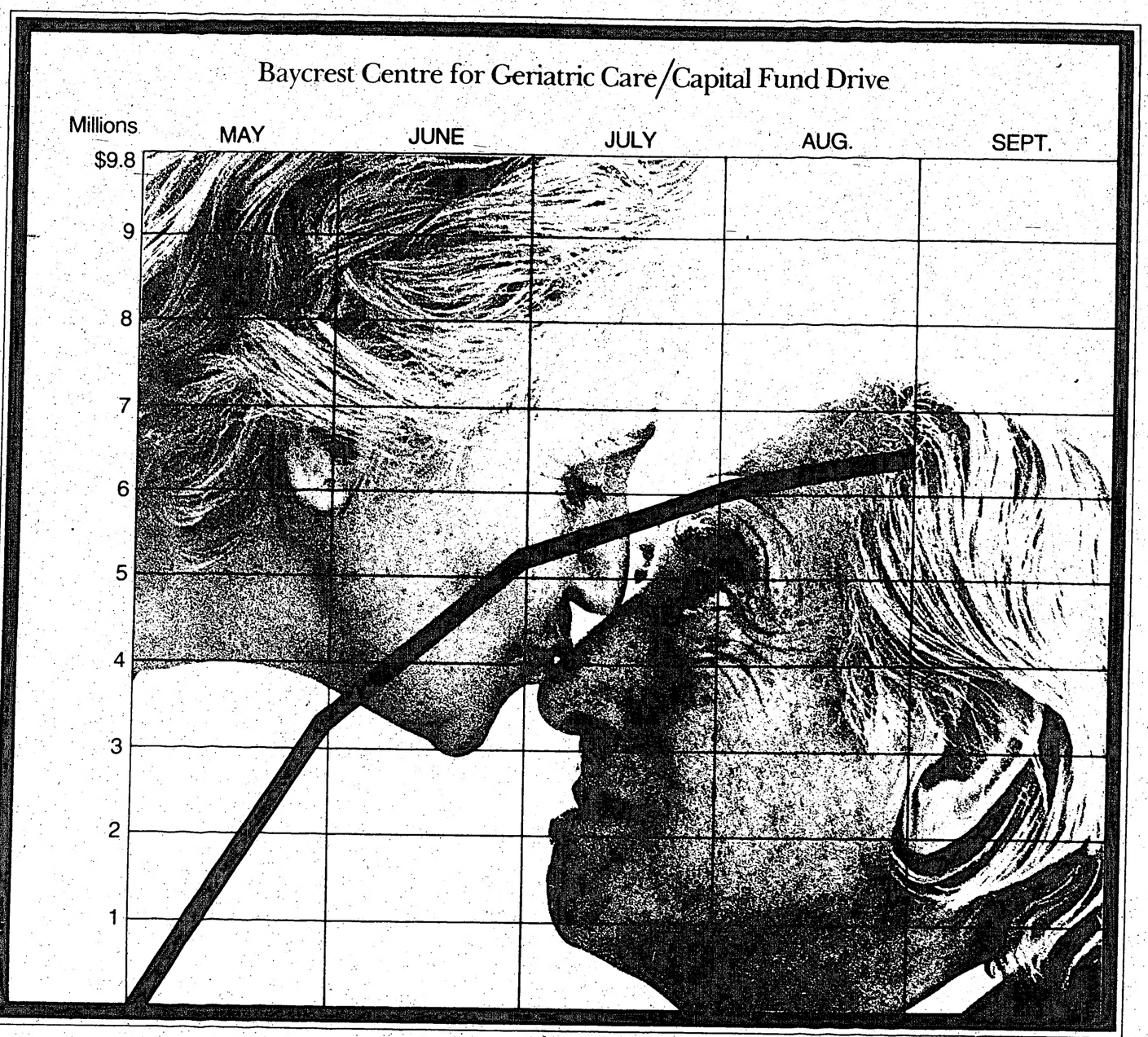
David Goldsilver 633—5495



Help close the gap!

Irving Waltman
Campaign Chairman
Baycrest Capital Fund Drive

Less than 30 days.

That's the time left in the Baycrest Capital Fund Drive. And there's still $3.4 million of the $9.8 million goal to be raised.

The money must be found to cover Baycrest's pressing capital needs.

The new Baycrest Terrace minimal-care residence and the Wagman Centre have to be paid for.

The Baycrest Hospital requires urgent major renovations to its patient floors.

The community needs Baycrest.

And Baycrest needs the community, as never before.

If you have not already made your pledge, please call the campaign office at 789-5131, local 203 and make it this week.

You can also participate through Baycrest's Living Endowment and Memorial program. Details are available by calling 789-5131, local 386.

Remember, Baycrest doesn't go to the community with an annual campaign. This is the first one since 1961.

If we expect Baycrest to maintain its high standard of geriatric care, we must all respond now and close that $3.4 million gap.

Measured in terms of human happiness and dignity for our aged parents and grandparents, it's a small price to pay.

Give... to help them live!

Baycrest Centre for Geriatric Care

Capital Fund Drive/Campaign Goal $9.8 Million

SELF-ANALYSIS IN HOLY PERIOD NOT EFFORTLESS

By RABBI MICHAEL S. STROH

We live in a period of history in which people have little time for reflection. It is an activity-oriented age, and both the inner peace necessary for contemplation and the inclination to do so seem to have escaped us. We do not even have the time.

Yet, the ability to reflect, the presence of not only an outer world, but an inner world as well is what distinguishes human beings from other creatures. The capacity to come outside ourselves and look at ourselves as if we were looking at someone else, is rather special. It is the capacity to judge ourselves, our actions and our motivations. The season of repentance initiated by Rosh Hashanah and concluded by Yom Kippur calls forth this human ability to look, judge and do teshuvah (repent).

Self-examination is a human capacity rarely practised. We live in a time of intense self-concern, and it is hard to find an individual not involved in psycho-analysis, psycho-therapy, group therapy, transactional analysis, parent effectiveness training, assertiveness training, transcendental meditation or Erhard Seminars Training.

Yet, this kind of self-analysis is not

Rabbi Michael S. Stroh

quite what Judaism means by self-examination. In many cases our program of analysis is intended to relax us, but serious self-examination may disturb us. Our analysis is to uncover psychological motivation, but self-examination is moral examination.

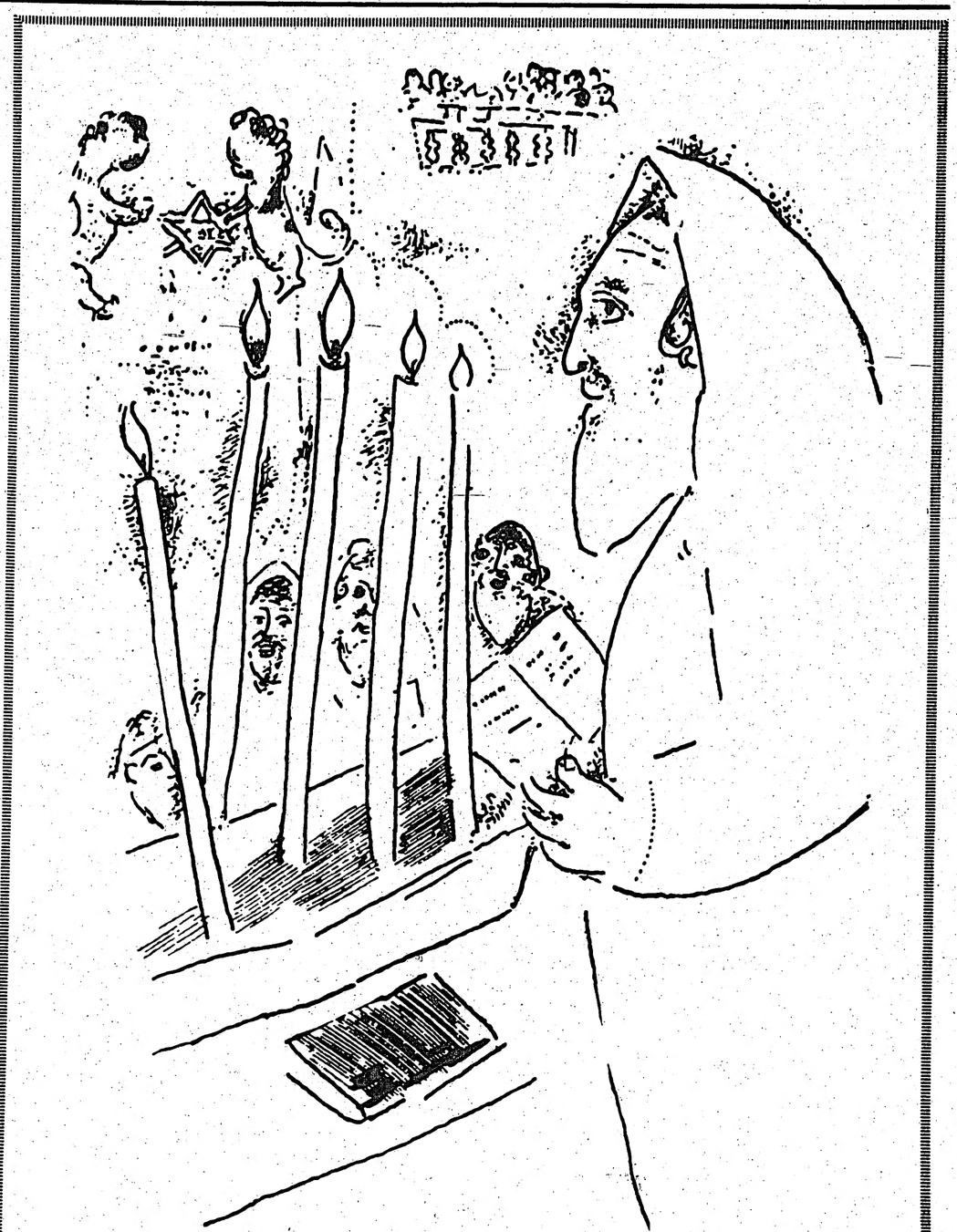
Moral self-examination is a capacity that is part of the essence of being human. We can step outside ourselves and reflect on our character and behavior; we can examine our shortcomings and resolve to be better. This wonderful ability that we have does not mean that it is an easy task, and, in fact, we spend much of our time rationalizing our behavior rather than examining it.

In our heart we believe that we are perfect, and it is only others whose faults are so obvious to behold. So the beginning of self-examination and repentance is an honest acknowledgement that we are not perfect, and that taking a good look at ourselves is a worthwhile activity.

We then must take the activity seriously. It is not a merely formal activity; we can make changes in ourselves and repentance involves a commitment to change.

In the season of repentance Jews remind themselves of personal sin and human precariousness, but at Simchat Torah we also remember and rejoice in the Torah. Even in our frailty our lives are of ultimate worth and our purpose on earth of ultimate significance. Surely this is a reason to rejoice.

Rabbi Stroh is spiritual leader of Temple Har Zion.



THE CANTOR

Holiday spirit is captured in "The Cantor," by French painter Marc Chagall. From "Burning Lights," by Bella Chagall.

'SOCIAL JUSTICE RABBI' TILTS AT WINDMILLS

By SHELDON KIRSHNER
CJN Staff Reporter

TORONTO —

He was a romantic lyric tenor who sang for "pubescent girls and bored housewives," earning $1,500 a week at the peak of his career during the hungry Depression. He was an iconoclastic rabbi whose farewell address to one of New York City's great Reform temples on the drawbacks of organized religion was gleefully printed by Pravda.

He was Canada's most outspoken and spoken-about cleric when he headed Holy Blossom Temple. He was denounced as the "Red Rabbi" when he met Ho Chi Minh at the height of the Vietnam war. And at the age of 70, he was probably the oldest pop singer in America, crooning a tune called "I Was So Much Older Then."

Zestful Rabbi Abraham Feinberg, 39 going on 77 on Yom Kippur day, by his own admission is one of the last of what he claims is a dying breed — an old fashioned, "social justice rabbi" who tilts at windmills and who describes reverence and a passion for respectability as "doubtful values."

He was here on one of his periodic visits to Toronto, a city in which he served for 17 distinguished years. He now lives in Reno, Nevada, with his son, a university professor, and grandchildren. Prior to settling down in Reno, he lived in San Francisco for four years, where he was rabbi-in-residence at Glide Memorial Church, which he insists is "a community of people" rather than a church.

Feinberg, who says he would like to be remembered as "a sincere friend to those who needed friendship, regardless of creed, color or class," is kept busy in Reno, which he terms an "uptight, conservative community."

He is resident rabbi of a Reform congregation, is active in a senior citizens organization which fights discrimination against the old, and lectures at the University of Nevada on, among other things, death. "I don't try to ponder over this," he says of death. "One world at a time. I'll let God look after it. The less you think about it, the better."

In September, he began to broadcast a radio program modelled after the one he had in California, **Gray Lib Plus.** He discusses social and political issues, and sings, on the show. "When I sing, I forget my anxieties and inhibitions," he smiles.

The accepted story is that he resigned from Holy Blossom in 1961 because of failing eyesight and because he wanted to devote time to writing books. All this is true, but only partly so, he says.

"I got fed up with being a big shot rabbi of a huge plant," he explains. "I became increasingly aware of the price I paid for success. I was no longer able to grow as an individual. Besides all my administrative and public duties, I was defender of the faith, healer of the mentally sick, comforter of the sick and afflicter of the comfortable."

He pauses, the peace medallion he wears dull silver against his red-striped shirt, his perennial blue beret lying on the coffee table. "All the endless entanglements," he remarks without going into specifics, "prevented me from being a rabbi.

"I'm a better human being today...despite the death of my wife..." His voice breaks. "She was a beautiful human being."

Feinberg, rabbi emeritus at Holy Blossom, talks on a dazzling variety of subjects, though he warns he is reluctant to play the role of Jeremiah.

He says pomposity and ego-mania are the "occupational hazards" of the rabbinate; claims Toronto rabbis are too rigid in their attitude toward mixed marriage, which he performs; asserts that Jews in general are too wrapped up in themselves, too parochial in their interests and turning to the right because of their justifiable concern for Israel.

"Israel depends for its existence on the United States, which is the only really strong defender of the capitalist system and international establishment," he says. "Israel's almost exclusive and forced reliance on the U.S. is a moral tragedy."

For a rabbi, his words sound strangely socialistic. He discloses he voted for socialist candidate Eugene Debs in the 1920 presidential election, but emphasizes he has never belonged to a political party. "I belong to God and my conscience, no one else," he says.

He understands why Israel is an armed fortress but remarks: "A truly Jewish state must be pacifist... I don't rejoice when I see tanks rumbling down the streets of Jerusalem." On the Arab-Israeli dispute, he says the "time has come for Israel officially to recognize the ethnic rights of the Palestinians and perhaps even to engage in direct negotiations with the PLO."

However "distasteful and dangerous" that may be, Israel should take risks so as to shore up waning American support and to deflate the impact of Arab oil wealth on public opinion. Although he thinks Israel must keep some of the occupied lands, particularly the Golan Heights, he favors the establishment of a West Bank-Gaza Strip Palestinian state if the U.S. provides extensive and intensive guarantees to Israel.

The Ohio-born rabbi is suspicious of Jimmy Carter. "He's an artifact of the media, he's ersatz. Who paid for it? Tremendously strong forces are behind him."

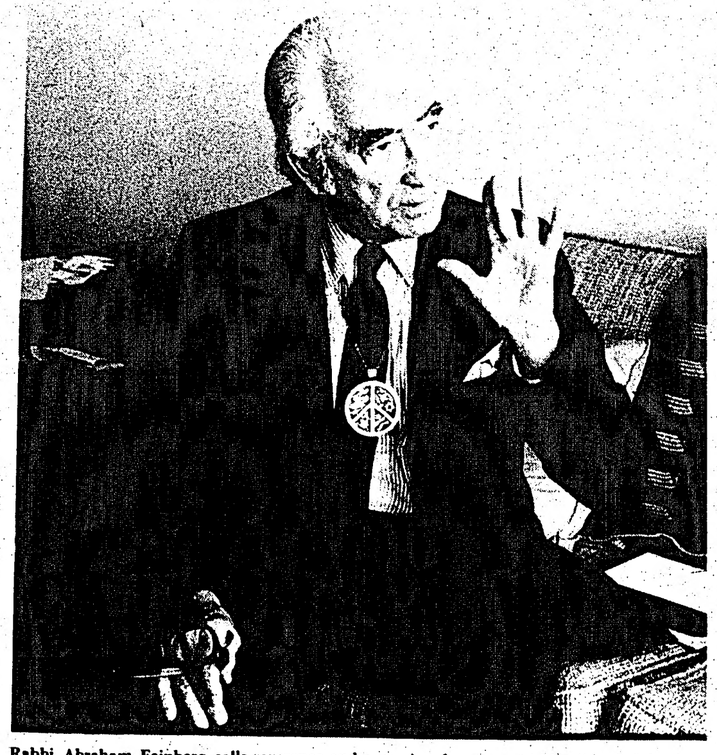
U.S. Secretary of State Henry Kissinger, he says, is "basically indifferent to the well-being of the Jewish people." Gerald Ford he dismisses. "The best thing I can say is that he's harmless. He's not subtle enough to be a crook like Nixon, and not imaginative enough or intelligent enough to be a true leader."

Reflecting on his long-time opposition to the American involvement in Vietnam, Feinberg says he does not feel vindicated by the turn of events. "I'm not happy at the fact that I was right. I'm an American and I fought against the war not only because it destroyed and heaped misery on a defenceless people, but also because it was a sign of moral sickness and unbelievable folly on the part of my country."

He says he always felt secure in his firm stand against U.S. policy in southeast Asia. "There comes a time when you have to place your conscience above the law."

Despite his strong views, Abraham Feinberg doesn't take himself too seriously. "You can't posture as The Deliverer if you're aware of the essential insignificance of man who, nevertheless, has potential for divinity."

He adds with insouciance: "Man is a clod, but at the same time he is spirit. I'm both. Call me Abe (the man of religion) or Tony (the singer of love songs). Both are acceptable, though we don't always get along together."



Rabbi Abraham Feinberg calls reverence and a passion for respectability "doubtful values." The former spiritual leader of Holy Blossom Temple lives in Nevada with his son.

CHRISTIAN CLERIC COMPARES OBSERVANCES OF NEW YEAR

By Rev. Peter Gilbert

Considering Judaism and Christianity, relative to the type of holiday represented in Rosh Hashanah, Judaism is distinctive. Christianity has no stated religious observance of this same type.

First, even though the Gregorian calendar in use in the Western World has a Christian base in the sense that it numbers the years in accordance with the presumed date of the birth of Jesus, no particular religious significance is associated with this fact in the liturgy and practice of the church.

Rather, for Christianity the passage of the years and the observance of "New Year" is a secular one, to which religious meaning is attached only in a secondary sense. By contrast, Rosh Hashanah embeds Judaism firmly in the course of history, providing a link between human affairs and the Divine which assures the meaning of the relationship between the two. This link has its foundation in the commemoration of the creation of the world within the context of Rosh Hashanah observance. Accordingly, God is seen as the source both of human history and its context.

This brings us to the second feature of Rosh Hashanah which is distinctive to Judaism when compared to Christianity. This day ushers in the High Holy Days, culminating in Yom Kippur, and continuing five days later with Succoth. This presents a religious pattern which encompasses the total spectrum of humanity's relationship to God.

It begins with a recognition of Divine sovereignty in human life expressed in creation; carries through a 10-day period of reflection on the meaning of that sovereignty manifested on Yom Kippur through acts of confession and repentence for "missing the mark" in relations with God and others; and ending with the spirit of thanksgiving and joy which is characteristic of Succoth.

While there are similar features to these in the Christian observance of Advent leading up to Christmas, and Lent leading up to Easter, they are not integrated in the same way and within such a concentrated period of time.

But what is the essential significance of all these various aspects of Rosh Hashanah? As the Mishnah states, this is the day on which the world is judged by God. In this respect, however, we should not see God's judgment as negative and destructive of our efforts, but as positive and constructive. The psalmist declares that the

Rev. Peter Gilbert

Lord comes to judge the world in righteousness, truth and uprightness, and calls upon all people and nature to rejoice and worship.

The note that the Bible strikes is that God is the one who sets the affairs of the world in their proper order, and that we can be glad because this means justice for all. On Rosh Hashanah then, not only is the creation of the world commemorated, but also its proper balance is maintained through Divine judgment. Those keeping the day are called upon to reflect both on the characteristics of that balance and order as established by God, whose judgment is the standard for human behavior; and to rejoice in the nobility and equity of the Divine plan.

All of this must not remain in the abstract, however, or the significance of Rosh Hashanah is lost. The meaning of the day must be applied to the personal experience of each individual and to the corporate experience of the community.

Here then I would end my personal comments on a note of optimistic hope for Jews. As an outsider, it seems to me that the past year has been one in which the integrity of the Jewish community has been enhanced. Relative to the Middle East, the road to peace is still long, but world opinion is moving in a direction more sympathetic to Israel. This is reflected particularly in the reaction to the Entebbe Airport rescue.

In the field of relations between Jews and Christians, the latter are coming to greater appreciation and understanding of issues such as the meaning of Israel, the Holocaust, and the need to combat anti-Semitism. These positive advances provide a basis for building towards a future where all people may hope for and find true peace.

In this spirit and on this note, I would express to the Jewish community the wish — "L'shanah tovah tikatayvu!"

Rev. Peter Gilbert is the director of Christian–Jewish Dialogue of Toronto.

SUPPLEMENT HIGHLIGHTS

- A disquieting analysis of the "Jewish way of death." . . Page 3
- A Jewish family in Baltimore, members of a synagogue, believes in Jesus. . . Page 4
- The PLO may undergo change. Israel should watch developments. . . Page 5
- China and the Jews. . . Page 8
- Geoffrey Wigoder reviews the year's significant events. . Page 9
- A look at the Jewish community in Finland. . . Page 10
- Eat, eat, mein kind, to your heart's delight in Israel. . . Page 13
- After 37 years, a Toronto man returns to Poland. A photo essay. . . . Page 16

NEW YEAR GREETINGS

לשנה טובה תכתבו

Greetings for Rosh Hashanah

By Judge Sydney M. Harris, president of Canadian Jewish Congress.

The year just past has seen the infamous resolution at the United Nations equating Zionism with racism, the Habitat Conference on Human Settlements in Vancouver, the Olympics in Montreal — and to end on a note of exhilaration — the breathtaking events of July at Entebbe airport in Uganda, which in a psychological sense marked for Israel the real end of the Yom Kippur War.

The UN resolution was a culmination of the "Alice-in-Wonderland" world into which that formerly august body has fallen; it was the logical termination of the concerted and well-orchestrated efforts that have succeeded in turning all international assemblies and conclaves, whatever their purpose, into frenzied conspiracies to score victories by way of words and denunciations launched against the target of Israel.

This was tried again and succeeded in Vancouver, despite the courageous efforts of Canadians and other participants. The Habitat experience, however, was specially beneficial, in that it literally brought close to our homes, directly where all Canadians could tangibly see them, the brutal, calculating and cynical tactics of the bloc that aims at embarrassing and isolating Israel.

The Jewish community of Vancouver and of the Pacific region as a whole has first rate achievements to its credit; it assembled the generally acclaimed exhibit on human settlements as experienced by the Jewish people historically, and it prepared the public rally which demonstrated the reaction of Canadians to the provocation and diatribes of the PLO and its allies, a rally which was courageously and wisely proceeded with despite the reluctance of some who thought it would be better to do otherwise.

The Jewish community of Montreal also had the opportunity to arrange a demonstration of Canadian opinions: a few months ago, it mounted an impressive Hazkára — the memorial service to those Israeli athletes murdered by terrorists in the Munich Olympics four years earlier. It was a moving ceremony conducted with taste and dignity. Our Canadian Jewish community moves with courage and repeatedly shows that we are proud of our heritage and of our stands on public issues.

One development that gives us all considerable satisfaction is the establishment of the Canada-Israel Committee on a sure and firm basis. Its professional personnel has been expanded, its research and media program is on a better footing, and it is establishing valuable links with the academic mass media and opinion makers in this country. Congress and its partners in this effort, B'nai B'rith and the Canadian Zionist Federation look forward to the future progress of this Committee.

We have suffered grievous losses in our ranks. Henry S. Rosenberg and Dorothy Dworkin in Toronto will be missed. A former chairman of the Pacific Region, Dr. Harry Stein is no longer with us. A stalwart of the Maritimes, Noa Heinish, has departed. The Quebec region has lost Sam Moskovitch and Esther Elkin. In bringing others in to our work, it has been one of our primary concerns to ensure that younger people are brought into community circles to ensure continuity as embodied in the two Hebrew words **hemshech** and **kiyum.**

May 5737 bring the world peace and freedom, may economic ills in Canada and the world be lessened, and may Jews everywhere find surcease from duress and intimidation. We pray that the state of Israel may in this coming year be granted a secure and lasting peace with justice to all.

Shana Tova Tikotevu v'tichatemu.

By Phil Givens M.P.P. president, Canadian Zionist Federation.

In retrospect, we can regard the past year, 5736, as having been a good year. Not a year of elation or euphoria, but a good year nevertheless.

It started out in a mood of gloom and foreboding as we emerged from a period of "reassessment", or more precisely, punishment which President Ford and Henry Kissinger put Israel through because the government of Israel had refused to comply with Kissinger's arm-twisting during his shuttle diplomacy period, and crown it with an interim accord with Egypt. Kissinger regarded himself as humiliated and thwarted, and he was in a black mood. Israel was going to be taught a lesson, and the course took several months.

But ultimately the deal was sweetened a bit and an interim agreement was concluded. I think the interim accord was good, and although it has not resulted in out-and-out peace, it is a step forward. It reopened the Suez Canal, repopulated the canal cities and showed the world that a deal is possible between Israel and a belligerent Arab country. The fact that the other Arab countries attacked the accord shows that it was good for Israel and provided an important precedent for the future.

And then there has been the disaster of Lebanon. What greater lesson can there be for the world of the impossibility, unfeasibility and impracticability of the proposal of a so-called democratic secular state. If this is what Arab brothers do to one another, what would they do to the Jews?

On the home front, the scene has been good. What our federal government will do on the troubled and agonizing question of the Arab boycott I do not know, but it is obvious that the responsible press and other media of public opinion in this country are strongly opposed to any governmental acquiescence of any kind whatsoever with regard to the Arab boycott.

Notwithstanding secret memos or internal department practices of the past, the vast majority of decent Canadian people will not sacrifice principle for expediency, and the time will come not too far in our new year when the government will formally have to acknowledge this.

We worried about the advent of the UN Crime Conference in the spring of 1975, and Habitat just past. The Jewish community rallied under the Canada-Israel Committee banner of its three major organizations — The Canadian Zionist Federation, the Canadian Jewish Congress and B'nai B'rith, and some very effective results were achieved. The crime conference was cancelled, which was far more than we had asked for, and Habitat was a great public relations success for the Jewish community of Canada and for Israel.

I will leave it to others to argue whether the conference in Vancouver achieved anything of any value. The fact is that the PLO and its minions and supporters appeared before the civilized world as a gang of perverse, disruptive, opportunistic, querulous and negative trouble-makers, whereas ours, Israel's and Canada's position were regarded as the voices of sanity and reason in a troubled world.

And then came the memorial service in Montreal for the 11 slain Israeli athletes in Munich in the previous Olympics, and this ceremony came hard on the heels of the triumph of Entebbe. It is tragic and dreadful that both these events were based on happenings in which Israeli lives were mercilessly and needlessly cut down. Yet I cannot remember in living memory or even in history when such events so moved mankind that one could feel so proud to be a Jew anywhere in the world.

Yes, it was a great year, and no matter what happens in the American elections in November, it will be an even greater year in 5737.

A l'Shana Tovah to you all.

By Philip Granovsky, national president of United Israel Appeal.

As we approach the Jewish New Year, I extend best wishes to the entire Canadian Jewish community on behalf of the United Israel Appeal of Canada.

Although there has been relative calm on the borders, Israel can only achieve this kind of situation by remaining strong in every way while at the same time keep its border open to all Jews who wish to settle from any part of the world.

This, together with a runaway inflation — caused, to some extent, by outside forces over which Israel has no control — creates a situation which necessitates other increasing funds for the highest taxed people in the world on a per capita basis. In addition to this burden, the United States administration has put Israel on notice that no longer will it approve grants and loans in the proportions that were approved during the past few years.

The existence of the state of Israel allows us to live in the kind of atmosphere in Canada which was so different to the atmosphere that existed prior to the formation of the state. We must do our part in supporting Israel financially through our United Israel Appeal campaigns in the manner that we show we are capable and willing during the Yom Kippur campaign. The need is even greater today and I am most confident that Canadian Jewry will continue to lead way as a greatest community in the Diaspora.

By James F. Kay, national president, Jewish National Fund of Canada.

For 75 years — ever since its establishment at the Fifth Zionist Congress held in Basle, Switzerland in 1901 — The Jewish National Fund has been adding to the acreage that is made available for the establishment of settlements in Israel, by draining swamps, irrigating arid areas, blasting roads into the wilderness, planting tens of millions of trees, and in countless other ways improving the ecology of the country.

In extending the best wishes of the Jewish National Fund of Canada to one and all, we express the hope that we will continue to enjoy the generous support of the Canadian Jewish community.

May the New Year 5737 bring peace and prosperity to the land of Israel and to the people of Israel.

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Joseph Tanenbaum, President, Eitz Chaim Schools

a prayer for your New Year

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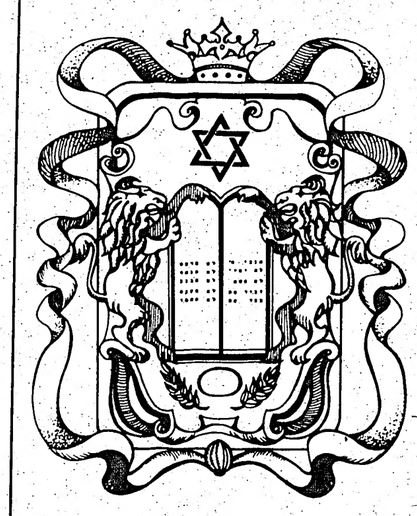

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Traditions of chevra kadisha have eroded

Housecleaning the funeral home

By IRA SILVERMAN
Reprinted from Analysis, Washington

Many Americans first became aware of the demeaning and costly nature of funeral and burial practices in this country through the publication, in 1963, of Jessica Mitford's explosive expose, **The American Way of Death.** Many others, however, tragically had their "consciousness raised" through the firsthand personal experience of dealing with the commercial funeral industry at the time of death of a beloved relative or friend.

While there are, of course, countless sensitive and honest individuals employed in the funeral industry, Mitford and other probers have documented widespread reports of crassness and exploitation, not to mention cases of actual fraud, among those who ostensibly aim to serve the bereaved in their time of loss.

American Jewish funeral practices have occasionally come under similar attack, for they allegedly have revealed the same problems of commercialization, vulgarity and high cost. This is especially lamentable in view of the noble tradition of Jewish concern for the dying and the dead. The late Rabbi Abraham Joshua Heschel wrote that "Death is the test of the meaning of life. If death is devoid of meaning, then life is absurd."

Not only the commercial funeral establishments — but also those individual Jews and Jewish communal institutions who acquiesce in the current demeaning situation — are not doing well in that test.

There remains a clear need now, more than a decade after Mitford's revelations, for a housecleaning in the Jewish funeral home system, to regain the dignity that is inherent in the traditional Jewish approach to death.

The Jewish way of handling death is one part of a greater philosophy of life in which all people are endowed with dignity and respect. Even after death, the bodily receptacle which once held a holy human soul retains the sanctity granted to it. Our sages have compared the sacredness of the deceased to that of an impaired Torah scroll which, although no longer usable, still retains its holiness. In Jewish tradition, therefore, the greatest consideration and respect must be accorded the dead in the process leading to burial.

— Tradition dictates that from the moment of death until burial, the body of the deceased should not be left unattended, but must be watched by a shomer, a guard, at all times. The importance of the mitzvah performed by the shomer is emphasized by the fact that he, an observant Jew, is exempt from all other religious obligations during his watch.

— The body is to be buried as soon as possible, usually within one day, except on the Sabbath; recent traditional practice allows for slight delays in order to honor the dead by the attendance of a loved one who must come from long distances.

— Before burial, the body is to be cleansed by tahara, ritual washing, in order figuratively to have the deceased depart this world cleansed and pure as he entered it.

— The body is then to be dressed in takhrikhim, clean, simple, white, handmade shrouds. In his time, Raban Gamliel noted that the rich were buried in ostentatious clothing, which proved to be an embarrassment and a burden to the poor, who could not afford them; he therefore insisted that he be buried in plain linen shrouds, and the custom became a central symbol of the egalitarianism of Jewish burial practice.

— Similarly, the use of the plainest wooden coffin is required, both to maintain this simple equality of all in death, and to follow the principle that "Dust you are and unto dust you shall return." The coffin must therefore be made entirely of wood, and must not retard the natural decomposition of the body back into the earth.

— Since burial must be prompt and there should be no public viewing of the body, there is no need for embalming or cosmetic work regarded as mutilation and desecration. Today, when embalming has become general custom and therefore the focus of particular controversy in Jewish funeral practice, it is permitted only when required by civil law. Cremation, regarded as a total desecration, is not permitted.

These traditional customs were normally supervised in Jewish communities by a chevra kadisha, sacred society, which consisted of volunteers to aid the bereaved and ensure that appropriate practices were followed. Assisting in the preparation and burial of the body is a highly valued mitzvah, since it is a chesed shel emet, an act of kindness performed without ulterior motive, for the dead cannot repay this act of kindness. Membership in a chevra kadisha was, traditionally, considered an honor, bestowed upon the pious of the community.

Sadly, this Jewish traditional practice and communal concern have not well survived the transplant of Jewish life into American culture. The process of assimilation here has led to the disappearance of some of the most valued customs associated with death. Beyond the ignoring of ritual practice, these trends reveal an erosion of some of the underlying principles of the Jewish approach to death. With the weakening, and in many cases, disappearance of the community-based chevra kadisha, dying has become just a remote segment of a compartmentalized life-style.

"Death of Abraham," illumination from "Harrison Miscellany," 18th century, Italy.

This denial of death is reflected, as well, in the practices of cosmetology and cremation which now are much more common among Jews. And the ideals of simplicity and equity have long since been abandoned for fancier notions, not unlike the materialism associated with the purchase of cars or home furnishings.

This erosion of principles and attitudes has been hastened by the commercial interests of Jewish funeral establishments which, no better or worse than others, are primarily aimed at gaining financial profits. Profitability comes in higher-priced (non-simple) coffin and funeral packages, which in turn are wrapped up in the practices of embalming, cosmetology and viewing.

Perhaps even more than non-Jewish funeral homes, the Jewish funeral establishments, serving a smaller community, have in many areas come into monopoly or duopoly situations, without price competition and in near-total control of their practices and prices.

They have not been adequately monitored by an interested Jewish public or vocal communal leadership, lay or rabbinic. Rabbinic inertia has, in fact, been abetted by the fact that local rabbis regularly receive referrals to officiate at funerals in Jewish funeral establishments, and despite their distress at the situation, may be unwilling to speak out loudly to change the system.

As a result of its comprehensive study, the U.S. Federal Trade Commission has proposed several regulations that would prohibit exploitative and deceptive practices by the nation's 22,000 funeral homes. The regulations would, among other things, prohibit funeral directors from embalming corpses without permission from the family; misrepresenting the legal or public health necessity for, or preservative utility of embalming, caskets, or burial vaults; disparaging a consumer's concern for price; and interfering with the offering in low-cost funerals, pre-need arrangements, or memorial societies.

However, beyond supporting such general governmental regulation, Jewish communities can themselves take steps to correct the abuses which pervade the Jewish funeral business. Two approaches would be useful: community education and collective action.

In Jewish religious schools, synagogue adult education programs, and messages from the pulpit, more material can be offered on the significant subject of death and dying. If taught early, and with sensitivity, children need not feel a morbid revulsion toward the subject of death.

They can become better prepared, at a moment of grief later in their lives, to handle death, assisted by Jewish tradition. And by such early education, they may be better able later to appreciate the value of that tradition as it prescribes standards for funeral practices.

In adult education, there has been a recent surge of interest in classes on death and dying, as part of courses on the Jewish life cycle. Such instruction can lay the groundwork for pre-planning by allaying discomfort about the subject and helping people deal with it for themselves and their loved ones, including parents.

Individual synagogue congregations can successfully organize programs of pre-planning. As one example of several such efforts, Congregation Solel of suburban Chicago developed a Memorial and Funeral Practices Committee, which produced a **Guide to Reform Jewish Funeral Practices,** some year ago.

As a follow-up to this important educational tool, that committee developed a standard funeral procedure, for the purpose of having congregational funerals conform to Jewish practice, reducing difficulties for the bereaved, and keeping costs to a reasonable level.

More ambitious would be the initiation or resuscitation of communal chevra kadisha. Such a Jewish memorial society, as described above, could include members from a single congregation or several in a community, and would take the full responsibility for pre-planning, contracting with funeral homes and cemeteries, providing for shomrim, tahara, takhrikhim, and appropriate caskets, and assisting the mourners.

More comprehensively, Jewish community groups, including synagogues, could move to establish their own funeral home, under the auspices of a chevra kadisha. As either the outgrowth of a developing memorial society or a new project launched by a group of synagogues or a Jewish community federation, such an establishment would eliminate the kinds of abuses often found in commercial systems.

The Jewish community funeral home, established on a non-profit basis, in many cases would not need major capital investments, if the meeting room facilities of

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NEW YEAR GREETINGS

לשנה טובה תכתבו

Jews who believe in Jesus— a community faces the conflict

By Gary Rosenblatt and Marc Silver

BALTIMORE —

Is there a place in Judaism for Jews who believe in Jesus as the Messiah?

The question seems preposterous. Indeed, every rabbi would answer the question with a resounding "no". But when the situation is discussed on a practical rather than a theological level — when a synagogue must decide whether or not to deal with members of its own who believe in Jesus — then the answers are not so simple.

A case in point is that of Har Sinai, a local Reform congregation, which has among its members a family (a husband, wife, and their teenage son and daughter) whose belief in Jesus is known to the rabbi and members of the board.

The congregation has taken no action to expel the family and no such action is being planned. Further, the synagogue last month confirmed the teenage girl as part of its regular confirmation services despite the fact that her peers had refused her membership in the Har Sinai youth group.

Asked what action a synagogue should take if it learns that it has members who are Messianic Jews, Rabbi Balfour Brickner, director of the Department of Inter-religious Affairs for Reform Judaism, asserted: "Wish them well and let them go. You can meet with them as Christians or as non-Jews but not as Jews."

Yet Rabbi Herbert Brockman of Baltimore Hebrew Congregation, while affirming that those who call themselves Messianic Jews are not Jews, hedged when asked if they should be forced to resign synagogue membership. "It would depend on individual circumstances," he said. He added that he knew of one such family at a local synagogue and said that in their particular case, he wouldn't want to "kick them out" and he wouldn't encourage them to stay. "I'd leave them alone and hope it passed away."

The unique characteristic of Messianic Jews, of course, is the fact that they believe themselves to be good Jews and see no conflict between their Judaism and their acceptance of Jesus. The family at Har Sinai noted in our conversation with them that "what people aren't able to realize is that we can believe this way and still be totally Jewish."

The husband noted: "If 10 people said 'are you Jewish' I would say 'I certainly am.' And if they said 'who do you believe in,' I would say 'Jesus'. It's as simple as that."

But of course it's not that simple at all. There are non-negotiable differences between Jews and Christians. One major difference is that one cannot be a Christian and believe Jesus was mortal; and one cannot be Jewish and believe Jesus is divine.

Yet Messianic Jews believe they are "completed" or "fulfilled" Jews, asserting that belief in Jesus as the Messiah is the natural culmination of Judaism.

A spokesman for Beth Sar Shalom, the Hebrew-Christian fellowship in Pikesville, has explained: "Basically, we believe that Christianity is true Judaism. We believe that Christianity follows from the flow of Biblical Judaism, and that Jesus came in fulfillment of Messianic prophecies... We are not self-hating Jews. We are proud of our Jewishness and our Jewish Messiah."

A recent full-page advertisement in the New York Times, sponsored by Jews For Jesus, sought to clarify their beliefs but seemed to underscore the fact that Jews For Jesus present a contradiction in terms: "We've never denied that we were Christians," the ad says, "but that does not prejudice our Jewishness... Being Jewish is part of our own spiritual experience. It has enhanced our understanding of Christ in the Bible and we desire to preserve our Jewishness."

Such beliefs are not new. They date back to the first century. According to the Encyclopedia Judaica, "Jewish Christian sects, groups composed of early Christians who were born as Jews, kept their traditional way of life...even after accepting Jesus.

The history of the Jewish Christians was deeply affected by two major crises: their final rejection by the Jews in the last third of the first century; and their expulsion as heretics from the Church under the authority of Rome after 150 C.E."

We spoke at length with the Har Sinai family who came to believe in Jesus. (We shall refer to them from here on by the fictitious name of Mr. and Mrs. Gold and their teenagers Richard and Carol.) The "Golds" are open and sincere about their beliefs. They are by no means programmed type characters like the followers of Rev. Moon, but are warm and personable.

And their Jewish pride is pervasive. A visitor to their home could see a portrait on the wall of Moses receiving the Torah and a copy of Irving Howe's **World of Our Fathers** resting on the coffee table in the ornately-furnished living room.

"Mrs. Gold" does most of the talking. She was the first to "accept" Jesus and her experience obviously served as the catalyst for the others.

She explained how she had been suffering from a fatal disease and took to reading the Bible after having several dreams about Jesus. "I never even knew he was Jewish," she noted.

"I was constantly having dreams about the land of Israel and about this man Jesus, and I began to wonder if I was a hypocrite. But I gradually came to this tremendous spiritual awakening."

"Mrs. Gold" went on to describe in detail a number of religious experiences of a miraculous nature that she said began happening to her. As she became more and more involved with reading and studying Scriptures on her own, her illness disappeared completely, to the amazement of her doctors.

She began to "speak in tongues" — in her case, speaking in ancient Hebrew while in a trance-like state of religious fervor. On one occasion, after returning home from a revivalist meeting, she found that her hands were glowing in the dark.

The rest of the family reacted to these unusual incidents with some skepticism, which gradually gave way to complete acceptance.

The "Golds" said they have been going to services at Har Sinai for 10 years and have always enjoyed them.

Asked whether they now felt uncomfortable at the synagogue, they answered that, on the contrary, they now enjoyed the services more than ever.

The "Golds" did say, though, that if asked to leave the congregation, they would do so. "At one time I thought I'd fight it," "Mr. Gold" said, "but to tell the truth, I think God allowed us to stay there. If we are going to be kicked out it will be because God wants us out. We feel God is leading us someplace." But the "Golds" stressed that they have had no problems at Har Sinai.

The one area where both the "Golds" and Har Sinai officials acknowledged that there had been problems was in "Richard" and "Carol's" association with the synagogue youth group.

"Richard", who is entering his senior year in high school, was expelled from the group last year for allegedly proselytizing to other members, and his sister "Carol," a year younger, was barred from joining.

After much soul-searching, the members of the youth group — which is part of a larger Reform body, the Mid-Atlantic Federation of Temple Youth — voted to expel "Richard". The members said it was a difficult decision because "Richard" was a popular boy, but it was a decision they felt had to be made.

The board of officers at Har Sinai, notified of the situation, allowed the youth group to make their own decision.

According to sources, on the night of the decision Rabbi Rutman was asked by one of the youth group members if, after all of this, he would still

CONT'D ON PAGE 11

Belief is a philosophical and religious concept. It impels one man to worship Jesus and another to pray at Jerusalem's Western Wall. "Jesus Jews" see no conflict between their acceptance of Jesus and their Judaism. (Jerusalem photo)

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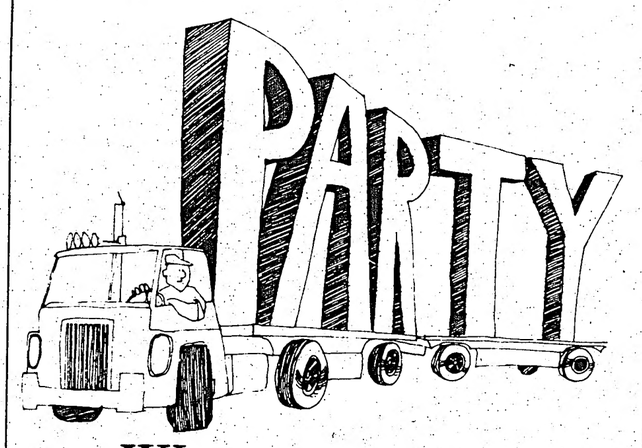

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NEW YEAR GREETINGS

COMMENT

'Extremists reap benefit when all the Arabs are labelled terrorists'

By ASHER MANIV

What possible advantage can accrue to Israel from putting "all the Arabs" into one bag and branding them all as terrorists?

It should be obvious that those who stand to gain the most from such a tactic are the Arab extremists, who not so long ago used to hold demonstrations under the slogan of "We're all fedayeen." At the time most of us viewed it as an offensive slogan, aimed at undermining any possible influence by the moderates on Arab public opinion. Yet this is exactly what has been done by our press and government alike during the last few weeks.

It may of course be argued that the entire PLO (and not only the splinter group responsible for the hijacking of the Air France plane) was conceived as a terrorist organization. That is quite true.

Moreover, it may be said that if the official PLO leadership now finds it necessary to dissociate itself from the hijacking, and even denounces it, it does so not for the love of Israel, nor even out of principled opposition to terrorist methods.

All this is perfectly true — except that the same argument could equally be used against the "moderate" Arab governments, whose latest condemnation of terrorism is also of fairly recent origin. Yet Israel has wisely refrained from pointing this out publicly.

After all, why should it be Israel's task to unite all the Arab countries behind terrorism? Indeed, why should it be Israel's task to rally all parts of the PLO behind the most extremist terrorist faction within it? Even if their condemnation of hijacking is not sincere, why should we not make use of it?

There can be only one section of the Israeli politic community which is interested in strengthening Arab extremists: our own extremists. For it is a well-known fact that the most valuable assistance rendered to the "hawks" on either side is by the "hawks" on the other side.

Quite clearly, if "all the Arabs" are terrorists, if all of them aim only at the total destruction of Israel, then there is nobody to talk with and nothing to talk about. All that remains for us to do is to rest on our bayonets, and preserve the status quo.

In order to prove that point every effort is made to find suitable selective quotations from statements by Arab leaders; and since politicians (not only in this country) like to make many — and often conflicting — statements, this is not really a very difficult job.

Our "hawks", like all extremists, tend to see everything in black-and-white. But the sophisticated observer should automatically distrust all arguments which treat "The Arabs" as a single entity. Indeed, "The Arabs" are a reality no more than "The Jews" — even with respect to Israel and Zionism.

This is in fact where internal differentiation becomes inevitable. And the rational thing to do is to take advantage of such differentiation in the adversary's camp, to encourage those who are most willing to come to terms with you, to discredit those who are not — and to turn the former against the latter.

If some of the Arabs have come to the conclusion that terrorism does not serve their purposes any longer, it would only be logical to help them dissociate themselves from those who still preach it openly.

However, it is not only our "hawks" who indulge in generalizations about "The Arabs." At least with regard to the PLO, this was the line adopted after Entebbe in the leading articles of many respectable newspapers, as well as by our foremost government spokesmen — and in the otherwise brilliant address of our UN ambassador at the Security Council.

Since we no longer adhere to the argument that there are no Palestinians, it must be assumed that the idea was to discredit the PLO as the representative of the Palestinian people. But how is an alternative Palestinian representation expected to arise? To hope for a sudden emergence of a peaceable alternative in opposition to the PLO, or even for the sudden general recognition of King Hussein as the sole representative of the Palestinians, is but an illusion.

After all, we ourselves did nothing to encourage the formation of an alternative leadership in the administered territories, when we still had the opportunity to do so, and now we are actively jeopardizing the only realistic chance of achieving that same end. The best prospect at the moment seems to be either in a transformation of the PLO, or in a split within its ranks.

The coming apart of the PLO can only be desirable from the Israeli point of view. Yet our spokesmen go to great lengths to discourage any thought of internal dissension in the PLO, hoping against hope that by doing so they can eliminate that organization entirely or convince the "enlightened" world not to deal with it.

Yet precisely because of the blows which the PLO suffered in Lebanon, this is a right time for promoting heterogeneity within its ranks, and thus sowing the seeds of a possible future alternative. The PLO in its present form is, of course, totally unacceptable to Israel, but it seems we are doing everything in our power to make sure that it does not change.

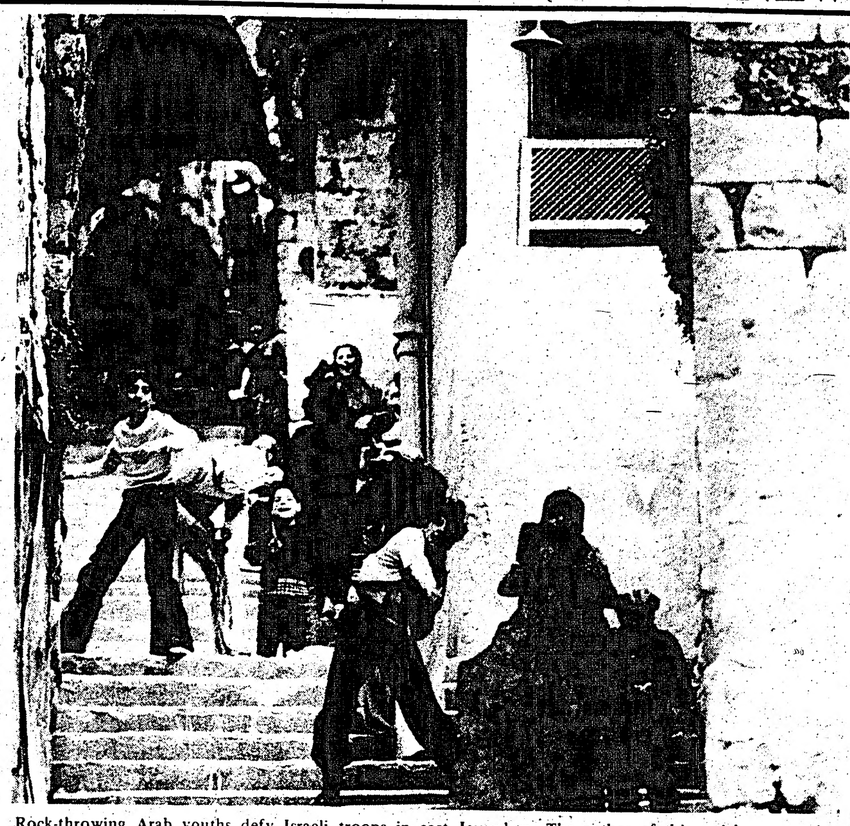
A great deal has passed since the leader of the PFLP, George Habash, declared in a Time Magazine interview last February that this was "the suitable time to struggle to steer the PLO leadership and the Syrian regime away from a path that will lead them to recognize Israel." Habash has remained true to his program. However, if this is Habash's aim, should it not be our purpose to at least try to steer the PLO in the opposite direction?

Moreover, if Habash fears that the PLO leadership might embark on "a path that will lead them to recognize Israel," that "danger" apparently exists. If so, why not exploit it? That would not necessarily entail the establishment of a separate Palestinian state in Judea and Samaria. But it would entail our recognition of the fact that an alternative Palestinian representation cannot arise suddenly out of a political void.

Anybody expecting to wake up one bright morning to find the Arabs in general, and the Palestinians in particular, with a complete change of heart, must be very naive indeed. Precipitate changes do not occur in history except as a result of revolutions or wars. Yet nothing is static in history. Every little step creates its own dynamics and prepares for the next step.

The one swallow of Arafat's condemnation of a hijacking does not make a summer. But in politics, declarations — even if based on the wrong reasons — can have a value of their own. Even if it is Yasser Arafat who sets the ball rolling, he may not be able to control its course in the future. In any case, Israel has nothing to lose, but much to gain, by allowing it to roll.

(Jerusalem Post)



Rock-throwing Arab youths defy Israeli troops in east Jerusalem. The author of this article argues that Jerusalem should have encouraged the Palestinians to find an alternative to the PLO. (IPPA photograph)

Housecleaning

CONT'D FROM PAGE 3

Jewish community centres, synagogues, or even other funeral homes could be rented for the holding of funeral services.

With full community support, these new communal institutions would be in a position either to compete with any existent commercial Jewish funeral establishments, or in other cases, to buy them out, retaining the services of the professional employees.

Implementation of any of these quite practicable options would serve to reassert Jewish community control over a significant part of life and death — responsibility which has been abdicated only recently, with such demeaning results. While these various policies can feasibly be implemented by synagogue and community action, they cannot realistically be launched until individual Jews come to accept the need to make dealing with death part of their lives.

The commercial funeral system is a natural outgrowth of our desire to avoid thinking about death, by paying others to remove from our consciousness the responsibilities for care of the dead. Even if there were no exploitative abuses in the industry — surely there are Jewish funeral directors of high integrity — the commercialization of these sacred functions distorts traditional Jewish values.

The activities needed for reform can be pursued most effectively if efforts are made to involve not only active synagogue members and community leaders, but all Jewish community residents.

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NEW YEAR GREETINGS

לשנה טובה תכתבו

Rabbis reflect on the New Year, significance of High Holy Days

By Rabbi Albert Pappenheim

WHY 5737?

If we are to believe scientists — and who would dare not to — our world is billions of years old. What with energy and resources fast vanishing, what with billions of human beings jostling each other on an ever-shrinking planet, what with the human spirit becoming daily more cramped and pygmie-minded, our world indeed seems very old, and the spirit of humanity tired, indeed.

It's refreshing, therefore, to turn to the Jewish tradition where the world is still young — in fact only 5737 years old. Even if we cannot accept this concept in the scientifically conditioned foreground of our minds, we would want to hold on to it in the mystical and romantically-tinged recesses of our souls. After only 5737 years, mankind's spirit should still be young and enterprising, and, what is more important, in the fashion of youth, be idealistic and forward-looking. How then did the scheme of counting the years originate which leads us to the present figure of 5737? Well, it's a complicated story.

For many long centuries our people couldn't quite make up their minds how to reckon the passage of the years. In the Bible, years are dated variously: according to the exodus from Egypt, the building of Solomon's Temple, and the accession years of the kings of Judah and Israel. In one interesting ~~instance~~ — the prophecy of Amos — the date is given as two years after "The Earthquake".

In post-biblical times, the Jews counted the years, understandably enough, in accordance with the era observed by the regimes under whose dominance they lived. Most notably, for many centuries they dated their documents by the era of the Seleucid kings of Syria which is strange since these kings were a rather unsympathetic lot. King Antiochus of the Chanukah story being one of their number.

Even after these kings had vanished from the canvas of history for centuries, the Jews still held on to their way of numerating the years. Eventually, however, our people began to look for a more indigenous scheme of Chronology. They found it in a remarkably little tome attributed to R. Yosi ben Halafta, entitled **Seder Olam, the Order of the World.** In this work the author utilized the chronological data contained in the Bible and certain post-biblical sources to construct a continuous chronology from the creation of the world to his day.

It should be noted that the interpretation of numerical data in the Bible is beset with great difficulties and the rabbis were constrained to use the full range of their exegetical ingenuity in reconciling some of these figures. To cite only one example, the period of slavery in Egypt was predicted to be 400 or 430 years, while from other detailed data they seem to have spent only 210 years being actually oppressed. (No complaint there; apparently they got off 200 years for good behavior).

We must also appreciate the fact that the rabbis had few, if any, reliable external sources to check their figures, hence it came to be that one important period in Jewish history, that of the Persian domination of Israel, was compressed in the counting from two centuries to a mere 34 years. Still, the historical reconstruction of the Seder Olam eventually became the accepted method of counting the years and during the Middle Ages it eventually supplanted all other schemes previously in vogue.

The Jewish way of counting the years has one characteristic which distinguishes it from others. Unlike the Christian method (also, incidentally, faulty in detail), which counts from the supposed birth of its founder, and unlike the Moslem method which begins in 622 with the flight of Mohammed from Mecca to Medina, the Jewish year does not purport to be parochially Jewish at all. It aims to be universal. It is concerned with the history of all mankind.

It would be presumptuous to suggest that all nations should abandon their particular ways of counting the years and adopt the Jewish era of creation. However, at a time when narrow bigoted nationalism runs rampant, the Jewish world view which embraces all humanity from its beginnings, is well worth noting.

Rabbi Pappenheim is spiritual leader of B'nai Israel Beth David Congregation, Toronto.

By Rabbi Israel Kestenbaum

Today it does not matter what something really is. We are unconcerned with quality, content and character. Who cares for a physical description. What we want is a name!

The clever businessman, advertiser, politician, and yes, even clergyman, knows it is not the object's make-up that counts but the name it is given. Choose a sharp or catchy motto, find an intriguing title, a jingle, a rhyme and almost anything can be sold, perhaps even our Jewish holidays.

In modern times, the widespread neglect of festival observance may not mean a rejection of the holidays themselves. Perhaps it is only the package which fails to draw. The traditions are not antiquated, only their outer wrappings. Nothing a good Madison Avenue executive cannot fix.

Look at the High Holy Days. What could be more distant and rejected by the present society than the term "holy"? It eludes the modern vernacular. Holy is just not earthly enough. It creates images in the mind of pomposity and empty ritual.

Consider the term and you envision dignified ushers leading faceless people into icy pews and dominating figures addressing condescendingly a congregation of stoics.

But this was not always so. Once, "holy" evoked the image for the Jew of a pious, humble man or woman, sincere in their faith, loving to others, willing to endure and not grumble, more of a father or mother than an efficious bureaucrat.

Once, "holy" created the impression of the one who would rather listen to another than speak for himself; no demand on time was too great in assisting a brother. Once, "holy" meant prayer, warm and soft, vibrant and alive, expressions of the heart linking man with his creator, breaking the shackles of place and time reaching for eternity.

Once, "holy" implied a people, a community, a congregation who would not break despite adversity, who sought to understand and appreciate each other, embracing similarities while respecting each others differences.

Once, the High Holy Days inspired the vision of the purity of man sweet and gentle striving together to reach the summit. It was not the festival but the prayer. It was not the ritual but rather the awakened individual.

Yes, High Holy Day certainly is lacking today as a fitting Madison Avenue billing for these pre-

CONT'D ON PAGE 14

Greeting card. By Uriel Birnbaum. Holland. Circa 1935.

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wish their readers,

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a New Year of peace, serenity and wellbeing.

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Retiring dean comments

Social work fights for its survival

By TOBA KORENBLUM
Staff Reporter

TORONTO — When Albert Rose steps down as dean of the University of Toronto's faculty of social work, he will be taking a well-deserved breather after what he musingly calls "seven years of lean and plenty."

Since his appointment in 1968 as the first Jew to hold such a post in this country, the 58-year-old dean has been witness to social and economic upheavals, government cutbacks and a general antipathy to welfarism — all which challenged the very nature of his profession.

Coupled with these problems were the changing public view on the value of higher education and a student militancy in the early '70s which hit him below the belt.

"I'm not bitter," he says in retrospect, "but it was hard and demanding on my strength." Books and papers were being packed into cartons as he made the move from his roomy office, lying in the shadow of the hulking OISE building on Bloor Street.

"I came from a time when there was a considerable amount of respect and acceptance of what one found in universities...my attitudes took quite a beating," says the academic of those turbulent years. "The students saw this office as a symbol of authority which they distinctly mistrusted."

Yet, despite the "lean" moments in his seven-year span as the 10th director of the school, he prides himself in the accomplishments of the times of "plenty". The school gained new stature in its evolution into an independent faculty in 1972. It is the oldest, largest and most prestigious program of its kind in Canada with an impressive assemblage of academics.

Rose himself first entered the school in 1948 as an assistant professor with a PhD in economics and social statistics. In the '40s, he reminisces, "you could count on two hands the number of Jewish professors in the university."

While anti-Semitism is anything but rabid in hiring practices on campus now, the retiring dean says he has been rebuked behind his back for the number of Jews in his faculty — a total of 10 out of 29. "The criticism wasn't very prevalent, but it was enough to irritate me."

Jews account for some 15-20% of students and faculty in social work and it is only recently that their presence has been recognized on the directorship level, he notes. Now three of his co-religionists hold the position of dean in Canada's 20 schools, including Montreal's Ralph Garber, who will succeed him at the U of T.

Rose has been admired for his ability to never shy away from his roots. "I have always had one foot in the Jewish community and one in the non-Jewish. Many people can't find that balance. It has been a great source of satisfaction," he says with a smile.

The affairs of both communities have involved his interest throughout his career. An acknowledged expert in the field of housing policies, and the author of six books, he holds, or has held, several prestigious posts with the Ontario Housing Corporation, Ontario Council of Health, Metro Toronto Housing Authority and Community Planning Association of Canada.

Meanwhile, he has committed himself as vice-chairman of the Joint Community Relations Committee of Canadian Jewish Congress, Central Region, as well as assisting the United Jewish Welfare Fund (now Toronto Jewish Congress) and Jewish Vocational Service.

A 20-year veteran educator, Rose fears the social work profession may succumb to the unrelenting crossfire of government restraint, a growing unemployment rate and the failure of its members to ensure stringent accreditation standards — there is no legal definition of the job, or malpractice in the field.

"I think this profession is fighting for its survival and it doesn't see it yet," he says. Pointing to inadequate professional guidelines and the profusion of self-designated therapists, he adds somewhat frustratingly, "any damn fool can call himself a social worker and hang out a shingle."

Without clear regulations of practice, social work's soft underbelly has been exposed to the blunt knife of the provincial treasurer. "We can show the ministry it isn't really saving any money," he says with confidence. "Because the difference between 10% and 5.5% (the present ceiling on social services) amounts to a few million — a pittance in a provincial budget of $12.6 billion."

It's not a few jobs that are at stake, he notes, it is the persons least able to defend themselves — the poor, the handicapped, the sick, families supported by one person, members of minorities — who will suffer most in the long run. The swing to rightist, "redneck" sentiments signals a public consensus for clamping down on social assistance and welfare programs.

They were not years of quiescence for Albert Rose — years of change and challenge — but sabbatical leave now offers for the father of three respite before assuming the more comfortable role of senior professor.

(Horvath photo)
Dr. Albert Rose of the University of Toronto.

'Canadian film quota is a lot of garbage'

By JENIVA BERGER

TORONTO — Fresh from his semi-annual jaunt to London, Garth H. Drabinsky, one of Toronto's few lawyers who specialize in the field of entertainment law, leans back and talks about the tricky union problems which plague film producers in England.

Garth H. Drabinsky

Drabinsky speaks in staccato rhythm and as facts pour out of him like tapes from an IBM computer, one has to listen hard and fast to pick up such jingly phrases as 'minimum split' and 'six below the line.'

There's no doubt that the accommodating Drabinsky enjoys the film industry — so much so that his enthusiasm extends to teaching its legal and business aspects to fourth year film students at York University and writing the only Canadian textbook on the subject: **Motion Pictures and the Arts in Canada: The Business and the Law.** McGraw-Hill Ryerson published it this spring. The book has been given an imprimatur by Nat Taylor, the doyen of Canadian exhibitors and distributors, who was Drabinsky's mentor in his law school days, turning over the publishership of his magazine, **The Canadian Film Digest** to his protege.

These days, Drabinsky would rather turn his talents toward counselling film production companies, producers and directors, abroad, in the U.S. and in Canada, but he credits his early experiences, which were both abortive and instructive, with introducing him to every aspect of the entertainment world. From publishing, he became familiar with the film scene and international market, from producing (**Flick-Flack** for Global Television in 1975) came his exposure to the television industry.

"When I got to the firm," he says, "it all started to come together." The firm is Thomson Rogers, and sitting in their ultra plush blue and white inner waiting room which is designed in understated money, it is not, I decide, a bad place in which to fit things together.

There's a touch of the brash young man about Garth Drabinsky which doesn't quite match the hushed Rosedale elegance of Thomson Rogers, but it's quality that rates high on the hard-nosed business scale for aggressive wheelers and dealers. Drabinsky would be the first to agree.

"There's no room for emotionalism in the show-business world," he says bluntly, and almost to augment his declaration, flattens one of the arguments put forth by the Council of Canadian Filmmakers in their recent petition to Ottawa which asks for a legislated quota for the showing of Canadian films across the country.

"Canadian quota is a lot of garbage," he states. "We can't make enough films in this country. And who is Canadian that has box office appeal? If a film has international appeal it is a healthy situation. We have more to learn than we have to teach.

"Raising anywhere in excess of a million dollars is difficult. The key to the business is that you must use foreign markets. Our producers must travel — go beyond Canada."

And so Garth Drabinsky travels for his clients, to New York, Los Angeles, London, and Cannes. His days start at screwy hours, but he doesn't look the worse for it. Like most people who cram 48 hours into 24, he looks disgustingly eager. In fact, he plans to bring out the second edition of his book next year. Undoubtedly, the jets lag after him.

NEW YEAR GREETINGS

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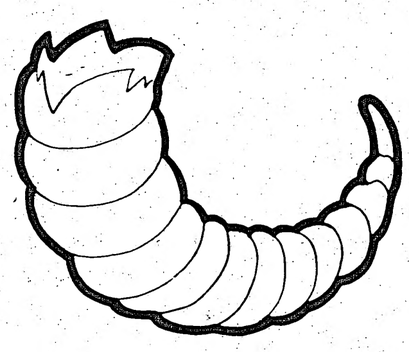

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NEW YEAR GREETINGS

לשנה טובה תכתבו

Tolerance led to assimilation in ancient China

By COOK GLASSGOLD

China's record of religious tolerance goes back to at least the 1st century A.D. when Buddhism entered the country over the "silk road."

Again over the "silk road" Christianity in the form of Nestorianism made its appearance early in the seventh century A.D. It flourished for about 500 years and then completely disappeared.

Mohammedanism came to China at about the same time as Nestorianism with the arrival of a party of Arabs in Kwangchow sent by the "Prophet" to convert the Chinese. The then Tang emperor assisted them in the construction of a mosque. Still standing, it is one of the oldest surviving mosques in the world.

Over the last 12 centuries 10 nationalities in China have embraced the Islamic faith and today Muslims number about 14 million — the largest single religious sect in China.

While Mohammedanism, Buddhism and Christianity are still practiced in China, Judaism, one of the earliest foreign religions to appear there, is today non-existent. In the light of the current controversy raging about the survival of the state of Israel, the history of the Jews in China is of more than antiquarian interest.

Some historians hold that the Jews, dispersed after the destruction of Jerusalem in 70 A.D., may have landed in China as early as 78 A.D. Others maintain that they fled persecution in Persia and reached China during the 3rd century. By the eighth century, however, thousands had made their way into China and established communities in many of the larger cities, particularly in Kaifeng.

Documents exist recording special honors bestowed upon Jews in Kaifeng in 958 A.D. Until recently there existed in that city a stone tablet, dated 1489, on the grounds of a former synagogue, recording the welcome accorded the arrival of 70 Jewish clans by a Sung emperor with the words, "you have come to our China; revere and preserve the customs of your ancestors and hand them down at Pienliang (Kaifeng)."

The religious tolerance revealed in this welcome is even more explicitly expressed by Kublai Khan who declared, "There are four prophets who are adored and worshipped by all the world... The Christians say their God was Jesus Christ, the Saracens Mohamet, the Jews Moses and the idolators Sagamoni Borcan (the Buddha)... I honor and revere all four."

The influx of Jews was also principally over the "silk road." With the blockage of the road by the Turks in the 16th century the Jews living in Central China were cut off from contact with their brethren in the West. However, they retained their religious traditions and preserved their identity for several centuries thereafter.

But Chinese tolerance, combined with the non-proselytizing nature of Judaism, ultimately resulted in what persecution failed to accomplish in other less benificent lands — the total obliteration of the Jews as an identifiable group.

By the 15th century the process of assimilation was evident. The inscription on the memorial stone of 1489 was in Chinese, not Hebrew, and all the Jews listed thereon had Chinese names.

The last vestiges of this ancient Jewish culture were all but wiped out in the disastrous 1849 flood of the Yellow River.

In 1908, at the urging of a new colony of lately arrived Jews, two of the few remaining Kaifeng Jews, a father and son, came to Shanghai. Dressed in typical Chinese costumes, with straight black hair braided in queues, they looked Chinese and spoke only Chinese. Of Hebrew and Jewish ritual lore they knew nothing. But they called themselves "Yu t'ai" and observed the Sabbath.

The father soon returned to Kaifeng. His son, Li Tsung-mai, who came to be known in Shanghai as Samuel Lee, remained on for 35 years. With death approaching he returned, in typical Chinese fashion, to his place of birth to be buried among his ancestors. Upon his death in 1948 vanished the last traces of the ancient Jewish settlers.

But the story of the Jews in China does not end with Samuel Lee. While in Shanghai he witnessed the rapid expansion of a new Jewish community which at its peak totalled well over 20,000 persons.

They consisted of Sephardim from the Near East who first arrived in the last half of the 19th

CONT'D ON PAGE 11

Core group of 185 families sustains Hong Kong Jewry

By HARVEY FREEMAN

Younger generation generally is leaving the colony for abroad

HONG KONG — Like the old-time pedlars, whenever I travel, I too seek out signposts of Jewish habitation.

Enroute to the People's Republic of China, I heard of a Jewish community here. Halfway up Victoria Peak I found the synagogue. The magnificent 75-year-old building was part of an enclave located in a tropical garden overlooking the beautiful harbor of Hong Kong.

Inside the synagogue were carved pews with rattan seats, ornate brass fixtures, women's balcony and raised central bimah. Adjacent to the synagogue were other buildings containing the Jewish Recreation Club, rabbi's quarters, school, nursery and office.

It was a steamy Saturday morning just after a monsoon rain as I arrived at the service. At the bimah was the "chazan", a 10-year-old blond boy in knee pants and sandals.

Members of the congregation were a polyglot of Europeans, Israelis, dark-skinned Asians or North Africans and a sprinkling of Americans. No Sephardim were present, but I later learned that several were members of the congregation. While nominally Sephardic, the service had a heavy Ashkenazi admixture.

Rabbi S. Truzman, the spiritual leader, is a young Moroccan trained for the rabbinate in England and assigned to this pulpit by the Sephardic chief rabbi. Later, over a cool drink in his quarters, he outlined some of his duties in this remote Jewish outpost.

In addition to teaching, preaching and ministering, he also performed poultry shechita, prison chaplaincy and last year his very first "brit milah". This was done despite his previous inexperience and out of necessity due to a lack of a qualified mohel.

He told how the community was founded more than 100 years ago by Sephardic Jews from Iraq. Since then there was a heavy infusion of Ashkenazis, many of whom came via Shanghai after the war. Today there are about 185 families.

The lay leader is Ezek Abraham, one of the few remaining descendants of the Sassoons, a founding family of the community.

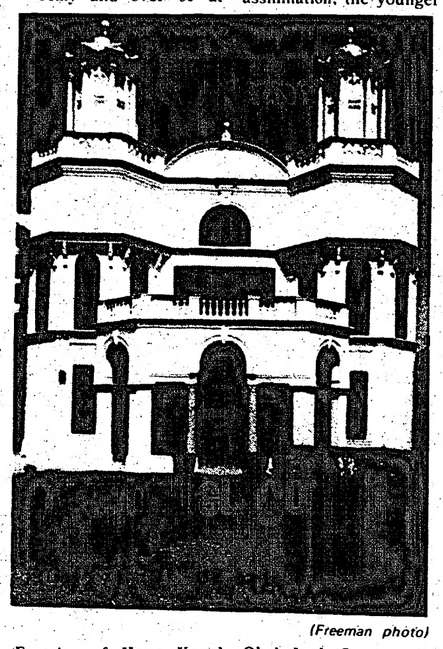
The rabbi teaches about a dozen students twice weekly and over 60 at Sunday school. In addition, there is a post Bar Mitzvah class of five students.

Although there is little assimilation, the younger people generally leave the colony for higher education and business pursuits. On the other hand, the congregation is augmented by a constant flow of transients in commerce, finance, consular staffs and education.

It is perhaps the Damoclean Sword of Communist China, that both Jew and non-Jew whom I met, indicated the transitory nature of their sojourn.

Inside Communist China, little remains of once thriving communities. Shanghai once boasted a sizeable community with synagogue and community centre. These were mainly European refugees who found a haven even under Japanese occupation. No persecution occurred after the Communist revolution, but a gradual exodus began until the 1960s when only a few elderly remained. Unconfirmed information is that one or two still remain there today.

The practice of Judaism is not, however, entirely extinct in China. From a member of the Canadian diplomatic corps, I learned that seders are held in Peking. Jews are drawn from various embassies and exchange students at the university. Passover foods are imported especially for this occasion.



(Freeman photo)

Exterior of Hong Kong's Ohel Leah Synagogue.

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5736—it was a year of challenge from UN, to Mideast, to Habitat

By Geoffrey Wigoder

JERUSALEM — For Jews the world over, the shock of the year was the UN vote equating Zionism with racism. The attack on Zionism in the General Assembly was echoed throughout the year in other gatherings under UN auspices.

Yet it was not an unmixed curse. It brought many Jews to a serious consideration, some for the first time, of the meaning and significance to them of Zionism. There were those who previously had paid only lip service but were now brought to the realization of the nature and extent of their commitment. Jews in many countries sought to prevent their governments from acquiescing in the farce, with Mexico suffering for a time from a Jewish tourist boycott following its hostile vote.

Jews were also concerned at the growing Arab inroads in the Western world and the burgeoning Arab boycott, which all too often was tacitly accepted by governments as a fact of economic life. U.S. Jewish organization published information on banks and companies complying with the boycott, and the situation was similar in other countries. In England, Arab inroads were vividly brought home by their purchase of the Dorchester Hotel, a favorite resort of London's Jewish organizations and affluent Jews, as well as of the building housing the United Jewish Friendly Society.

Inside the Arab world, main attention was on the fate of the Jews in Lebanon. The community had dwindled to a couple of thousand on the eve of the civil war and most of those have now left the country or fled Beirut for the rural areas. Those who remained in the capital spent a grueling year: the area of the synagogue found itself in the combat zone and several Jews were killed.

American ambassador to UN, Daniel Moynihan, votes against anti-Zionist resolution, one of year's most significant events. Moynihan retired soon afterwards.

The Iraqis perpetrated another excess in their hanging of a Dutch Jew, concentration camp survivor Alexander Aronson, a former assistant to Albert Schweitzer, who had been engaged in humanitarian work among the Kurds. After denying the execution for months, the Iraqis grudgingly returned the body to Holland.

Another Jewish humanitarian who met a tragic end was Dr. Melville Edelstein who had single-mindedly devoted himself to work among black South Africans in the township of Soweto. When rioting erupted there, he was the first white victim.

Inside the U.S. it was a busy year. Various crises facing Israel activated U.S. Jewry and in the early part of the year Daniel Moynihan joined Senator Henry Jackson as a Jewish folk-hero. The pro-Israel lobby swung into action to fight the UN resolution, to oppose planes for Egypt, to combat the whittling down of grants for Israel. The race for the presidential nominations brought out a flock of hopefuls who spoke at Jewish functions, donned yarmulkes, ate bagels and published assurances of support for Israel.

In the end the Jews of both parties swung behind the official candidates and in general were content that liberal trends were uppermost in both platforms. Towards the end of the year came the Bicentennial celebrations which evoked enthusiastic Jewish participation, including the first-time blowing of the shofar inside the White House during a visit by rabbis of pioneer U.S. communities.

There was little change in the situation of Russia's Jews. Dissenters and potential emigrants continued to suffer discrimination and even imprisonment. Jewish cultural expression was suppressed.

Worshippers outside the Moscow synagogue were beaten up on Rosh Hashanah. Virulent anti-Jewish literature (including modernized versions of the **Protocols of the Elders of Zion**) was still published on a large scale.

A monument was erected at Babi Yar — but no specific mention was made of the tens of thousands of Jews who had been massacred there. Emigration continued, although at a lower rate than previously, and almost half the emigres went to destinations other than Israel.

The only Soviet Jew who left the country without a permit was cosmonaut Boris Volunov on his second journey into space in Soyuz 21. The one Jew in the Soviet hierarchy, Benjamin Dimchitz, received a promotion to the post of first deputy premier.

Relations with Christian bodies had their ups and downs during the year over Israel issues. Vatican representatives subscribed to an anti-Zionist resolution at a conference with Moslem leaders in Tunis but sought to make amends by subsequent statements in Rome and Jerusalem. A similar tight-rope act followed their support of an anti-Zionist resolution at the Habitat conference in Vancouver.

One of the most understanding of Vatican spokesmen, Monsignor de Contencon, head of the Secretariat for Relations with Judaism — who at the beginning of the year had been the first leading Vatican prelate to attend a Kol Nidre service in Rome — died in the summer.

On the Protestant side, Dr. Paul Potter, secretary general of the World Council of Churches, made a downright statement condemning the UN anti-Zionist resolution.

Elsewhere, Spanish royalty made various gestures to their Jewish subjects including an unprecedented visit by Queen Sophia to a service in the Madrid synagogue. The nomination of an ex-Nazi to head the Rotary International was quashed after protests, many of Jewish origin, from different parts of the world.

Simon Weisenthal's continuing search for ex-Nazis brought him into a spat with Austria's Jewish chancellor, Bruno Kreisky. Italian Jews were concerned at Communist gains in the elections while Australian Jews tended to be pleased with their change of government and the ouster of the erratic Gough Whitlam.

Some Jews left Rhodesia but the bulk held on and began building a new synagogue in Salisbury. Four out of the year's 11 Nobel Prize winners were Jews but this percentage was easily surpassed in Harold Wilson's resignation honors, criticism of which contained anti-Semitic undertones.

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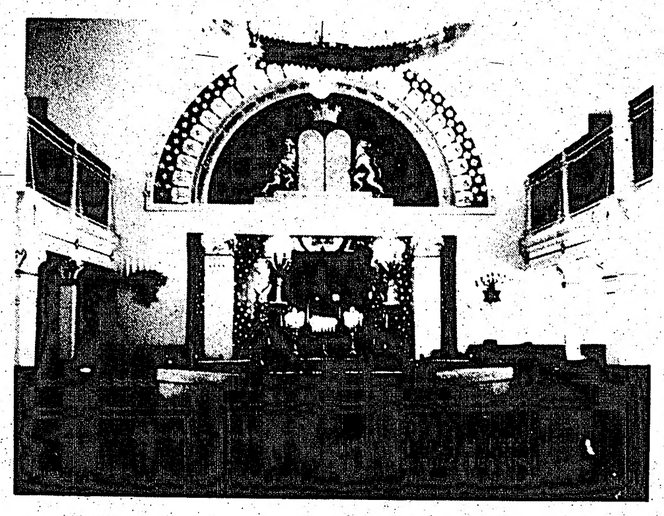
לשנה טובה תכתבו

Community totals 850

Helsinki Jews face isolation

By JUDY NOYEK



This is sanctuary of Adath Israel Synagogue in Helsinki. Finnish Jews define part of their Jewishness through affinity with state of Israel. (Judy Noyek photo)

HELSINKI, Finland — Walk up or down Toronto's Bathurst Street, and chances are you'll see more Jews than in all of Helsinki. Yet these Jews, in the northern limits of the Diaspora, share with us common concerns, frustrations, successes, and a similarity in structure and organization.

The fact that Helsinki Jews are few in number (850) and geographically isolated from a major Jewish centre may account for the impression that they define and articulate their Jewishness not necessarily in measured degrees of religiosity, but rather in their obvious pride in just being a Jew, and in their affinity to Israel.

They have no need to insulate themselves from a discriminatory society, since there is no evidence of anti-Semitism in present-day Helsinki. This does not means such an amicable atmosphere always existed. It did not.

Jews were prohibited from settling in Finland until 1830. This prohibition dated from earlier times when Finland was part of Sweden, and it continued to be enforced when Finland became a duchy in the Czarist Russian Empire in 1809. Jews coming to Finland at this time were forced to convert.

Today in Helsinki, one can trace non-Jewish Finnish families with typically Jewish surnames back to these early converts.

The Cantonists, or "Nicolaievskis" who began to settle in 1830, were Jewish men who had been drafted into the Russian army for 25 years of garrison duty in remote Helsinki.

They were permitted to remain there following discharge, but were subjected to severe restrictions and limitations. Full civil rights of Jews were established in 1918, after Finland became independent.

If one is obliged to denominationalize the present community by virtue of its history, synagogue (built in 1906) and rabbi, the Jewish community in Helsinki is Orthodox.

The synagogue is part of a building complex that also accommodates the community centre, Judaica library, Hebrew day school, and old age home. This is the hub of Jewish life and activities both spiritual and social, and as E.M. Poljakoff, the executive secretary of the Jewish community, explained, "Everything of note in the Jewish community takes place here."

However, it does not necessarily follow that the Jewish community feels compelled to participate in all the activities, for he continued candidly, "sometimes they come, and sometimes they don't." The same appears to be true for attendance at synagogue services, the exception being the High Holy Days.

Because the rabbi does not speak Finnish, a somewhat unique communication gap presents itself. The national languages, Finnish and Swedish, are spoken by the younger people. Yiddish is used only by the senior members of the community. The rabbi, born in Rumania, came to Helsinki several years ago from Israel, and is fluent in Hebrew and Yiddish.

To compensate for the minimal verbal contact between the spiritual leader and the young people, a variety of Zionist, social, cultural and sport societies exist to attract them to the synagogue. Conventions and camping experiences are also arranged in conjunction with youth organizations in the other Scandinavian countries.

Considering the size of the Jewish community, the Zionist Federation enjoys a large membership and is active. WIZO raises funds to support a children's home in Israel and many non-Jews contribute generously to this organization.

Finland's WIZO has been headed by the mother of Max Jacobson, who led Finland's delegation to the UN, and was president of the Security Council in 1969. He was also a candidate for the post of secretary general at that time.

Several factors can explain the apparent population decline in the Helsinki Jewish community over the past years. Intermarriages have increased, which is not surprising in a society where Jews are totally integrated. Poljakoff emphasized that assimilation had not taken place and that the Jewish community maintains Judaic rituals, including kashruth, mikvah, Bar Mitzvah, brit mila, religious marriage ceremonies, and chevrah kadisha.

A proportionately large number of young Helsinki Jews have fought in the Israeli wars and gone on aliyah, which though encouraged by the community, has simultaneously decreased their own numbers.

Two societies send their members to Israel for extended periods of work and study, and people are proud to admit that almost every Jewish family in Helsinki has a relative in Israel.

Though Helsinki Jews have initiated and tried to maintain contact with Jews in Leningrad, just across the gulf of Finland, they are not always successful in receiving answers. Finnish politics balance precariously between east and west, and because of relations with Moscow, Finland is not in a position to invite Jewish refugees from the Soviet Union.

To be optimistic for future generations of Helsinki Jewry, one must realistically look at the day school as a major communal priority. At present, 50 students are enroled in nine grades, with an additional 10 students in kindergarten. Two full-time Israeli teachers are employed in the Hebrew curriculum.

The school is accepted by the minister of education and therefore receives a government subsidy of approximately 45% of the tuition which was $1,300 per student for 1975-76. The balance of tuition is paid by the Jewish community which raises funds by taxation.

Helsinki Jews, in addition to paying government taxes, are taxed almost 2% of their annual income for the purpose of maintenance and administration of their communal services.

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their Daughters
wish all their relatives
and friends
healthy, happy holidays.

Repenting figure from Rothschild Manuscript, written in the year 1470. (Jewish Public Library photo)

Confronting Jews for Jesus

CONT'D FROM PAGE 4

allow "Carol" to be confirmed. The rabbi reportedly answered that if "Carol" decided to be confirmed, he would assume that her decision reflected the fact that she believed in the basic Jewish tenets.

"Carol," who often wore a necklace with a Star of David joined with a Cross, was allowed to remain in Har Sinai's confirmation class and was honored for her work during the year.

As for "Richard," three months after being expelled from the Har Sinai youth group he was given a hearing by the board of the Mid-Atlantic Federation of Temple Youth, at which time his membership was officially terminated. He then joined the Baltimore Hebrew Congregation youth group but was later asked to leave there, too.

Should the parents be accepted, tolerated, ignored, expelled? Some would say that as long as a congregation allows Messianic Jews to be members, it undermines the very foundation of the synagogue.

And it might be argued that if even one youth group member has been attracted to Messianic Judaism, that is reason enough to expel the family. Further, the point could be made that until the "Golds" are asked to leave, they can continue to say that their Jewishness does not really conflict with their belief in Jesus.

Others might reason that it is not a synagogue's role to pass judgment on an individual family's beliefs.

Perhaps a stronger argument could be made in stressing that by maintaining ties with the family, the synagogue is keeping the lines open for their possible return to the basic Jewish beliefs.

This particular case, of course, is less important than the broader issue at hand. But it raises disturbing questions which must be dealt with and resolved, for the spiritual status of untold Jewish souls may well be hanging in the balance.

(Baltimore Jewish Times)

Death of Shanghai community

CONT'D FROM PAGE 8

century; the Ashkenazim who fled Russian pogroms in 1907 and the revolution in 1917; and Central European fugitives from Nazi persecution.

Under German pressure Japan, which then controlled Shanghai, herded all Central European refugees, on Feb. 18, 1943, into a ghetto surrounded by barbed wire and guarded by Japanese soldiers. It was rumored that the Germans had urged their ally to exterminate all Jews but for some undisclosed reasons the Japanese balked.

With the defeat of Japan some of the refugees were able to return to their previous homes and occupations. But the vast majority, some 12,000, were unable to do so.

They lingered on in the crowded ghetto, dependent for survival upon aid from the American Joint Distribution Committee, a private philanthropic agency.

The economic shambles into which China had been thrown by the corrupt, reactionary rule of Chiang Kai-shek destroyed any hope these refugees had that Shanghai might be for them a permanent abode. And so a program of emigration to other lands was instituted.

When I arrived in Shanghai in March of 1948 as director of the JDC program in the Far East I found some 9,000 persons still totally dependent upon the agency's support.

With the May, 1948 establishment of the state of Israel migration moved forward to that land augmented by visas obtained for some to the U.S., Canada, Australia and South America.

Faced with China's economic chaos and fearing that Shanghai would soon become an embattled city in the civil war drawing ever closer, the older Jewish community also began pulling up stakes.

The migration was conducted largely by airlift. As I drove back to the city on May 24, 1949, from Lunghua airport I passed a succession of "Victory Parades" organized by the Kuomintang.

The following morning, at 3 a.m., Shanghai was liberated by the Communists. Dire predictions circulated about the mistreatment the foreign community would certainly suffer at their hands proved utterly groundless.

Though anti-foreign, and particularly anti-American, feeling ran high, no one was molested and the work of the Distribution Committee proceeded without interference. In fact, it proceeded with considerable aid from the new government.

There was a time in the spring of 1950 when a ship was to call at Taku Bar, the port city of Tientsin, to transport an emigrating contingent of Shanghai Jews to Hong Kong. Despite the stringent shortage of rolling stock the government facilitated their journey by making available a special train. And more — since amongst the refugees there were a number of ailing elderly — it assigned a physician and three nurses to accompany the group.

By then the Jews in China had dwindled to a few hundred old and sick. It is extremely unlikely that today there are any left. And so the history of Jews in China — some 1,500 years long — once again comes to a close.

(Reprinted from China and U.S.)

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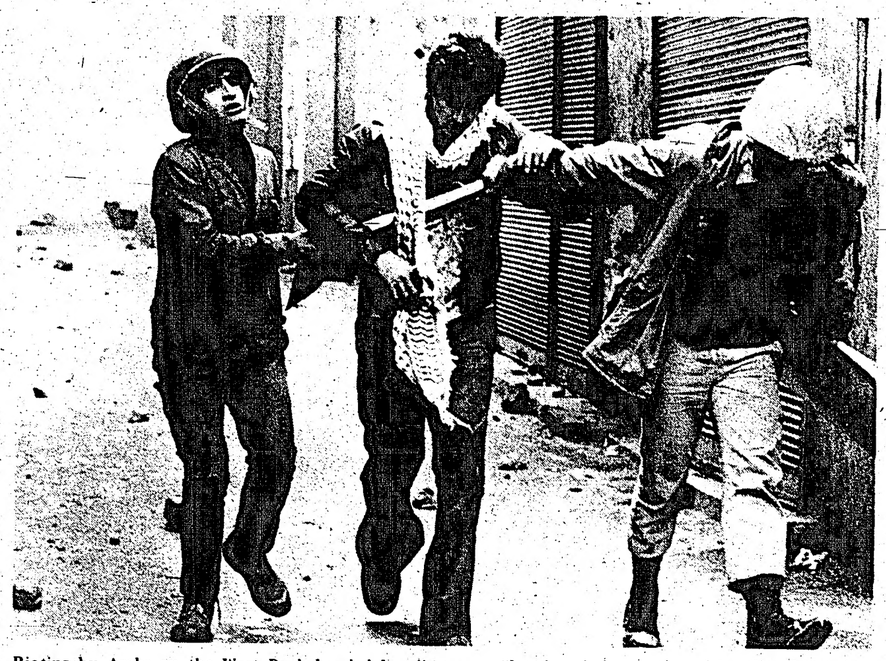
NEW YEAR GREETINGS

לשנה טובה תכתבו

Violent nature of resistance to legal authority increasingly apparent in Israel, West Bank

By GEOFFREY PAUL



Rioting by Arabs on the West Bank has led Israelis to consider the whole question of Israel's relationship with Arabs, both in the occupied territories and in Israel itself, according to Geoffrey Paul. (IPPA photo)

JERUSALEM [JCNS] — Easily one-third of the crowd at the Saturday afternoon football game had entered the ground without paying. A small detachment of Jerusalem's finest, mounted on horseback and armed with something like medieval jousting sticks, gave up the uneven battle.

What can you do to groups of bare-legged 14-year-olds caught midway over a wall topped with broken glass and barbed wire, or a group of soldiers offering each other shoulders to scale the protecting fence?

With force ruled out, there is a limit to verbal argument. The foulest language Hebrew allows is "ben zona" (literally, "son of a whore") and the police and referee received it in about equal proportions — the referee coming off worst, since most of those in the ground were Betar Jerusalem supporters and their unison chanting filled the stadium each time a decision went against their team.

Watching the play from an overlooking balcony, an Israeli accustomed to high places waved his hand towards the crowd below and asked rhetorically: "How can anyone govern these people?"

It is a question being asked in varying forms of many thinking Israelis. Their concerns are various: an economy weighed down by "black money" where 250,000 people liable to income tax evaded it last year; the increasingly violent nature of resistance to the legal exercise of authority; the failure of the government to point even vaguely in the direction of a settlement with Israel's Arab neighbors.

Just how unbalanced the Israeli economy is can be judged from three simple facts: wages in some sectors last year went up by 45%: 80% of the record car sales by one leading firm in Jerusalem were for cash paid in bank notes; union pressure has won redundancy payments in state-owned non-productive industries three times as large as the government said it could afford, and special payments are making nonsense of the income tax reforms introduced last year.

Some of the payments had been forced by acts or threats of violence. But none so startled Israelis into thinking more deeply about the nature of their society than the events recently in the Hatikva slum quarter of Tel Aviv. Where attempts were made by the authorities to demolish illegally erected buildings, they were resisted with, among other weapons, a hand-grenade thrown at a policeman and an automatic weapon trained on a patrolling helicopter.

On the "peace front", the violence on the West Bank, in East Jerusalem and even among Galilee Arabs has forced fresh consideration of possible future relationship with the Arabs, not only in the occupied territories but within Israel proper.

It has stiffened the determination of those who support the notion of a Greater Israel to surrender "not one inch." But, equally, it has emboldened others, neither so vocal nor so organized, to ask whether continued occupation and the absence of new initiatives towards a Middle East settlement are not at the bottom of the ills which plague Israeli society, including the frustration which has led to a large-scale emigration.

What is significant is the mood of a growing number of parents with children doing military service. They accept that their youngsters — or they themselves — must fight if necessary in defence of sovereign Israel. But they are beginning openly to doubt the merit of the thankless task of risking these same lives in maintaining law and order in the occupied territories.

For all the noise over Kaddum, and other examples of Jewish settlement in the territories, it remains a fact that there is still plenty of room in Kiryat Arba, the Jewish suburb of Hebron, for anyone who might choose to live there. Many other settlement projects remain on the drawing board for want of people willing to "create facts."

What is felt everywhere, except perhaps in those kibbutzim and moshavim which, with their remarkable export production, are the success story of Israel today, is what one writer in the Israeli press described as "ailing administration, weak government and dispirited people."

There is a confusion of purpose and an absence of all but the most general of goals. Peace, a balanced economy, an equitable society — all are acknowledged as national aims. But the prime minister, Yitzhak Rabin — harried by a factious party, quarrelsome colleagues, an undependable political alliance and an inability to communicate his own sense of purpose to the nation — seems to be leading from behind.

In the circumstances of the moment, he is probably the most capable prime minister the Labor Party can produce. But within the party itself he is openly spoken of as an electoral liability.

Already press and politicians are shuffling the pack in search of a new king.

Yigael Yadin — prince or joker? Until he speaks in more detailed terms of his program, domestic and international, it is impossible to say whether he will yet lead a new force.

But without a leader capable of rallying the people behind a clearly delineated and feasible program of economic, political and social goals, the prospects — tragically — are that Israel will lurch from crisis to crisis, reacting rather than acting.

Meanwhile, there is the danger that the pain, anger and frustration of the people will carve a way through the almost anarchical political system to a situation in which the politicians will pull the nation's democratic structure around their heads and make of it a platform on which someone else will build a new and much less tolerant order.

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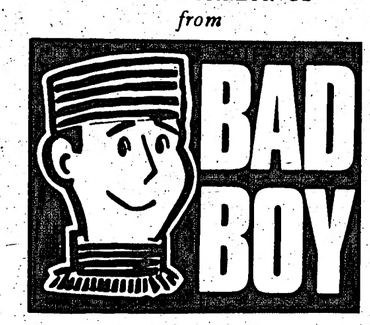

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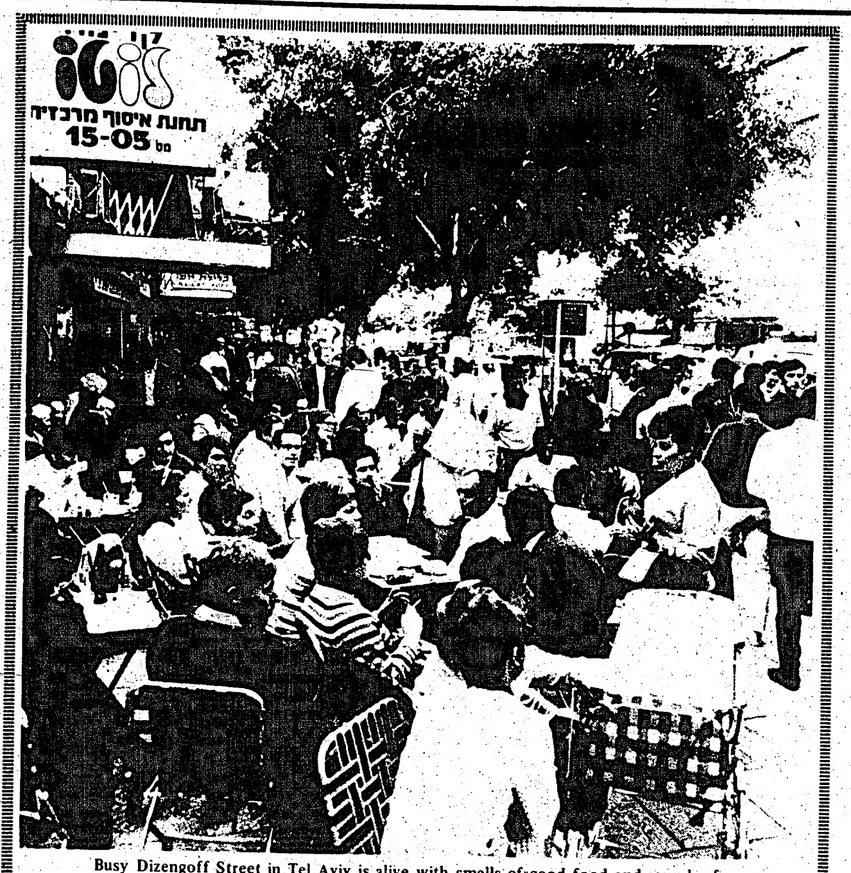

Busy Dizengoff Street in Tel Aviv is alive with smells of good food and sounds of animated conversation. The city offers gourmets a wide assortment of restaurants.

International cookery invades Israeli shores

There is hardly a culinary style that is missing among the impressive variety of restaurants now abounding in Israel. Chinese, American, Bulgarian, Greek, Romanian . . . they are all "for the eating." In this guide to some of the restaurants where tourists and citizens alike can partake of their favorite national foods, Jack Goldfarb, a journalist who spends much of this time in Israel, paints a fascinating picture.

TEL AVIV [JCNS] —

In the heart of Tel Aviv, on a busy corner of Dizengoff Street, the newly-arrived visitor unexpectedly encounters China Town. China Town Restaurant, that is. Operated by Yam Meng Tuan, a congenial, Hebrew-speaking Chinese Buddhist from Singapore, this popular Chinese restaurant typifies the ever-expanding taste in Israel for international cuisine.

Cookery from all continents, a happy outgrowth of the diverse origins of Israel's population, has burgeoned as more and more Israelis travel abroad (250,000 last year alone), and widen their gastronomic horizons.

Only a decade or two ago the menu of Israeli restaurants featured either traditional European-Ashkenazi food (e.g. gefilte fish, choolent, kugel) or Near Eastern-Mizrachit fare (e.g. humus, couscous, kebab). Occasionally a hybrid eating house would cross-feed the two, serving dishes from both sides of the Mediterranean.

Today, the impressive variety of restaurants includes American, Arabic, Argentinian, Brazilian, Bulgarian, Chinese, French, Georgian, Greek, Hungarian, Indian, Indonesian, Italian, Peruvian, Polish, Romanian, South African, Spanish, Turkish and Yemeni. About the only culinary styles noticeably missing are Russian (surprisingly enough) and Japanese.

With about 5,000 eating establishments of one kind or another throughout Israel in the appetite-appeasing business — restaurants, cafes, cafeterias, inns, buffets — tourists have customarily averaged at least one meal a day away from their hotel dining rooms. Very often, visitors found their way to a select few well-known restaurants, usually the higher-priced ones.

Nowadays, at these top-class restaurants like Capriccio, Casbah, Le Versailles and La Couronne in Tel Aviv, or Alla Gondola and Mishkenot Sha'ananim in Jerusalem, an excellent dinner for two, with wine, can cost anywhere between $30 and $60.

Lately, however, visitors are discovering more eating spots where the locals dine, where value-for-money is as important as tasty food, satisfactory service and cleanliness.

How to find these places. Unless you have a local gourmet to point them out, use the annual **Bazak Guide** which carries restaurant reviews, in descriptive detail, compiled by a "taster" who makes the rounds incognito. This year he was Meron Benvenisti, deputy mayor of Jerusalem.

The Ministry of Tourism also distributes a yearly **Cafes and Restaurants Guide** giving basic information which comply with government standards as to quality of food, pleasantness of decor and experience of staff. This free guide-book does not, however, quote price ranges nor attempts to grade establishments.

Many leading Israeli newspapers publish columns on dining out. The columnists' detailed, straightforward reports, even down to the sanitary state of the toilet, are widely read and carry much weight with the restaurant-going public.

My own selection of some of the more reasonably priced, recommendable restaurants, where meals for two average between $9 and $16 are, in Tel Aviv: Assa (Balkan cuisine); Cafe Dan (heimische); Desire (French), Mandy's Drugstore (European-American); Monte Carlo (Greek); Nature's Way (Vegetarian); Pninat Hakerem (Mizrachit); Shuster (Seafood); Tandu (Continental); Trina (Balkan).

In Jerusalem: Michel Cohen's (Mizrachit); Dagim Beni (Fish); Feferberg (Heimische); Palmachi (Mizrachit); Philadelphia (Mizrachit); Cafe Tuv Ta'am (varied menu).

In Haifa: Balfour Cellar (Continental); Neptune (Seafood); Yamit (French and North African); Zvi (Mizrachit).

An increasing trend in Israel today is to sherut atzmi (self-service) eating places. Cafeterias now comprise 10% of all restaurants and the queuing, tray-balancing diner exchanging frills for budget prices is a familiar figure. A few of the better cafeterias in Tel Aviv are: Adiv Hotel, Atara, Deborah Hotel, Frack, Taste of Honey and Tiv.

"Fast foods" — shoarma-in-pita, bereka, blintzes, hamburgers, and of course, falafel — are readily available at stand-up snack bars, and many tourists have learned from the Israelis about these inexpensive "light lunches."

Other tourists have taught themselves about a different light lunch. Thrifty hotel guests, unaccustomed to the generous Israeli breakfast, bag a few choice leftovers — rolls, hard-boiled eggs, olives, cheese — and, especially while touring, make them do for a noon meal.

Some final words of advice on dining out in Israel are offered by Avraham Levi who produces the **Bazak Guide.** He advises restaurant patrons to make sure menus and prices are clearly posted. "Don't be afraid to argue on quality and prices, if necessary," says Levi.

"By registering complaints in the event of mediocre food, indifferent service, or lapses in cleanliness, you are helping to raise standards. Don't be afraid to walk out, and by the same token don't be shy about complimenting the chef or waiter if you've been served well. Get involved! Feel at home!"

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לשנה טובה תכתבו

Clergymen offer their thoughts on holiday

CONT'D FROM PAGE 6

cious moments of life. "Holy" is out of vogue. We might even find a more attractive name with a little more "pizzaz". How about the High Days? "High", now there is a word with a modern message!

But then again what good would it really do. In a year or so that name or any other would be shackled with the same deficiencies. The same images and impressions would reappear. For tragically, our views of the term "holy" reflects more the holidays than their title. By our own behavior we have discolored these days.

Sadly it dawns. It is the Jew who needs alteration, not the holiday or the name. We make our festivals what they are. Call them by any other name it just will not do. We must make them rich and not empty. In this case a good product will sell itself.

Let us this year put the real "holy" back into the High Holy Days. After all is said and done, it is we who sanctify the day.

Rabbi Kestenbaum is spiritual of Congregation Beth Tefilah, London.

By Rev. ROLAND DE CORNEILLE

For many Christians familiar with Jews at their work, school or as neighbors in Toronto, Rosh Hashanah at worst means "another" Jewish holiday, and at best, "Jewish New Year's Day".

As the first of a series of holidays in the fall that can upset the smooth flow of work, study or play where Jews and non-Jews are together, it can act as an irritant. The result may be resentment on the part of some non-Jews, which is so typical of human beings when their pattern of life is altered by something "different".

Being "different" has always been unpopular. What means "being one's normal self" to one person or group can be viewed as different and even threatening to others who feel that they have the right to set the patterns and the norms of "their" community.

Every individual and every group has a lot of work to do on itself in this regard. No group can show a perfect score when it comes to showing respect for others who seem different.

But what is ironic about Christians who wonder why "those Jews insist on having their own New Year for another holiday and aren't satisfied with ours" is that such an observation reveals not only a pathetic lack of knowledge of Judaism but also of the Christian faith.

It would be "chutzpah" for me as a Christian to attempt to explain Rosh Hashanah. But what most Christians don't realize is that "our New Year" of January first is "ours" only in the sense that it is a general day of observance of the beginning of a secular year based on a pagan calendar which is neither Jewish nor Christian. Jews, like Christians, are prepared to take the day off but it has no traditional religious significance for either.

From where did the Church get the idea of having an annual calendar of Christian seasons and Holy Days? From Judaism, of course! In fact, there is little about traditional Christian faith and practice which can't be traced to Jewish antecedants, whether or not Jews feel that they were correctly or incorrectly interpreted or understood.

Not only has the Church borrowed from Judaism the concept of a spiritual calendar, but it has also borrowed the idea of the new year ushering in a season of penitence and renewal.

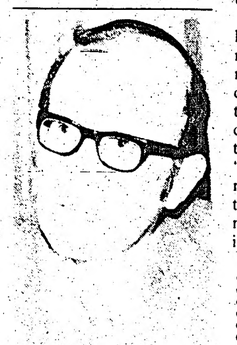
Rabbi Isidore Epstein observes that the notes of the shofar "symbolically proclaim God as King of the Universe, call men to repentance and recall them to God, as a prelude to the Messianic redemption of Israel and Mankind".

For the Christian, the season of Advent proclaims God as Creator and calls men to repentance to await the coming of Christ's birth on Christmas Day, and his coming again in power and glory.

Christians who resent the fact that Jews have extra holidays reveal an embarrassing ignorance. The High Holy Days are not a fun trip, but the most meaningful exercise possible from a religious or moral point of view. It is something which January 1st cannot do for a Christian or for a Jew. It is what the First Sunday in Advent is meant to do for a Christian, but rarely does.

I said it was ironic that any Christian should resent Jews who take the time and make the effort to observe Rosh Hashanah. And so it is. To all a happy New Year.

Rev. de Corneille is executive director of the League for Human Rights B'nai B'rith.



By Rabbi Herbert Feder

Harav Moshe Avigdor Amiel, one of the great 20 century lights of Jewish learning, in Volosyhin at first, and then in Tel Aviv, once noted that the holy day we celebrate at this time of the year has two names. The name "Yom Hazikaron — Day of Remembrance" — is the name used in the Torah. In the Talmud and ever since it is called "Rosh Hashanah — The New Year."

And Harav Amiel commented: "How far apart are the thoughts suggested by each of these names. The name "Rosh Hashanah" arouses in us the feeling of holiday, leads us to a new season, puts hope in our hearts — hope for days of light and joy, hope for the world which will be all good.

"The Day of Remembrance conjures up opposite thoughts; it leads us back to reality; it thrusts us from the glorious heights into a deep pit, into a vale of tears, into a world of darkness, where mankind finds itself covered with shadows of death."

Yet Harav Amiel shows how both names are necessary in the development of the Jewish psyche, the Jewish personality, both individual and collective. The Jew and the Jewish people need "Yom Hazikaron" to remember the past; and they need "Rosh Hashanah" to look with hope into the future.

The future needs the past to remind it of reality, the facts of human civilization with which hope must come to grips, if it is to be relevant. And superintending the entire relationship between past and future is a conscious knowledgeable present.

What is a learned Jew? What is a conscious, fully-alive Jewish people?

A Jew is learned when he has the capacity to hold Jewish history and Jewish vision in clear focus at all times. The Jewish people is fully alive when it looks to its past greatness as well as misfortune to serve as the catapult into a committed future.

And Harav Amiel suggests that if we truly wish to know and experience

CONT'D ON PAGE 15

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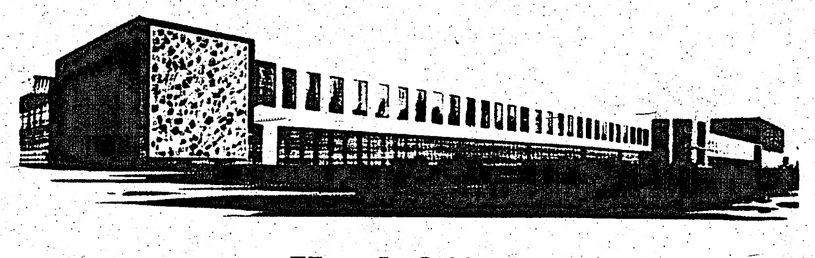
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Optimism felt for growth in aliyah

By BENJAMIN LEVENE

TEL AVIV —

Ever since the Yom Kippur War, there has been a recognizable decline in the number of immigrants to Israel, especially from North America and the Soviet Union. The reasons are manifold, but they can be generally classed as either internal or external.

The external factors include, among other things, the political, economic and social situation in the country of origin, and their emigration policy. In periods of relative stability people are less inclined to leave their homes, jobs, and general security in order to fulfill the age-old Jewish ideal of settling in the Land of Israel.

But the contrary also holds true. When people live in a country in a period of instability, the idea of aliyah with which they have toyed for so long, suddenly takes root. Evidence of this can be seen in the increase in the number of olim from Argentina.

The internal factors are, of course, those relating to the political, economic and social situation within Israel itself. Before embarking on such an important and serious step as aliyah, one must fully consider what immigration means in terms of political and economic stability, general security, absorption, adaptation to new surroundings, job and study opportunities, social life, etc.

An in-depth study of these factors during the past two or three years contributes much to an understanding of the decline in aliyah and the increase in the number of yordim (emigrants from Israel) and noshrim (drop-outs amongst prospective immigrants arriving in Europe from the Soviet Union.)

Discussions with yordim, noshrim and prospective immigrants who have, for the time being, postponed their aliyah reveal similar sentiments: concern with the situation in the Middle East and fear of war; inability to accept the idea of extensive military service; the economic situation in Israel; facts and rumors about the difficulties of life in Israel, acclimatization to new surroundings, lifestyle, language and job, and housing under favorable conditions in the area of one's choice; the lack of Jewish background and positive Jewish identity (as opposed to that aroused by anti-Jewish and anti-Zionist propaganda) in such countries as the Soviet Union and its satellites as well as in the West.

New attempts are being made to encourage aliyah, not only among Jews born in the Diaspora, but among Israelis who have settled abroad. Incentives offered are more convenient terms of loans, job placement and professional retraining. Printed matter dealing with Israel, Judaism and Zionism is being distributed among drop-outs living in Vienna and Rome.

Endeavors are being made to bring these drop-outs into contact with Israel, Judaism and Zionism through cultural activities and meetings with Soviet Jews who have made successful aliyah.

The Aliyah Department has set up absorption centres, ulpanim and hostels in Israel for single people, students and the aged. The decline in aliyah has led to the closing down of some of these centres and hostels, but absorption activities on the whole have not been relaxed, for a sudden upsurge in aliyah is not always predictable and the Aliyah Department must be prepared for all eventualities.

The present period of decline is also being utilized in order to review problems of former olim in an effort to devise new ways of coping with similar situations should they arise in the future. There has been an increase in the number of courses for professional rehabilitation of immigrants in such fields as accounting, engineering, banking and technical drawing.

There has also been an increase in job placement. And, at present, eight more hostels and absorption centres are in various stages of planning or construction.

During the first five months of 1976 there was an increase in the number of immigrants from Romania and Latin America, especially Argentina. A slight increase in aliyah from the west has also been noted during the past few months. The prospects for the future are, at the moment, more optimistic, since these increases indicate the possibility of an end to the downward trend which has characterized aliyah during the past year or so.

Message for Rosh Hashanah

CONT'D FROM PAGE 14

the wonderous Rosh Hashanah of the future, we shall have to make certain that we know and understand the Yom Hazikaron of the past.

What all this means for us alive in the present is to wake up — to wake up from our sleepwalking, from our state of catatonic contentment in order to know our past and thereby our future. These are strong words with which to describe individuals, let alone a people.

But what is a catatonic state? It is by dictionary definition a stupor characterized by inability to move or speak, often alternating with sudden outbursts, seizures of panic, or hallucinations.

What else is it but catatonia when 30 years after the Holocaust, mixed marriage is more popular than ever before? What else is it but panic when every time an enemy of Israel and the Jewish people makes a threatening gesture, Jews become depressed and lament about how difficult it is to be a Jew and then run to ape the non-Jewish world as completely and effectively as possible. What else is it but hallucination when during war, fortunes of money and energy and time are thrown at Israel, but during the "peace" years when Jewish commitment to Israel on a firmer, steadier, more normal, more reliable basis is required, our brethren in Israel have to beg us to visit them, let alone come and live with them.

We are living in a century that has seen the world attempt to annihilate the Jewish people. We are living as witnesses to the revolution in Jewish thinking and behavior which has given us the state of Israel. And the implications of these two events, Holocaust and Israel, death and life, past and future, have still not fully awakened most of us.

If we were awake, then Jewish observance, Jewish education, and plans for aliyah would dominate family and community programing. No further comments are necessary. For, if fully awake, we would know the past, assure the Jewish future by truly living a Jewish present.

Rabbi Herbert Feder is spiritual leader of Beth Tikvah Synagogue, Toronto.

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SOMBRE PILGRIMAGE TO THE DEATH CAMPS

BITTER-SWEET MEMORIES OF POLAND

(1)

TORONTO (Staff) —

Full of anticipation and bursting with bitter-sweet memories, Israel Kopyto returned to his native Poland this summer after an absence of 37 years.

The 59-year-old Toronto businessman, who lost his entire family in the Holocaust, went on a sentimental journey. Over a period of 13 days, he revisited his hometown of Serocin and the ghetto area of Warsaw where his parents were imprisoned by the Germans.

He made a sombre pilgrimage to the death camps, spoke to a number of well-informed Polish Jews, remnants of Europe's formerly largest Jewish community, and brought back with him stark evidence of the German occupation of Poland and the Nazi crimes against humanity.

The ochre-colored bar of soap, made of the fat of concentration camp victims, was the most amazing — and stomach-revolting — item Kopyto had in his possession. As much as one may have read about the Holocaust, one only begins to understand the profoundities of the World War II experience after one has seen this specimen of Nazi brutality.

And then there were the paper and silver currency the Germans issued in the ghettos, and the postcards Kopyto's parents wrote to him from the Warsaw Ghetto. After the German invasion, Kopyto escaped to Russia, where he lived until the end of the war.

In Warsaw, Kopyto says the names of the streets in the former Jewish quarter are the same as before 1939 — Novolipia, Novolipki, Dzelna, Pavie, Zamenhoff, Karmalitska and Franchichkaner. However, there is absolutely no trace of old Jewish Warsaw, he says.

And in the concentration camps he and his wife visited — Auschwitz, Madanik and Treblinka, where some four million victims perished — the authorities have obliterated the memory of the Jewish martyrs, he reports.

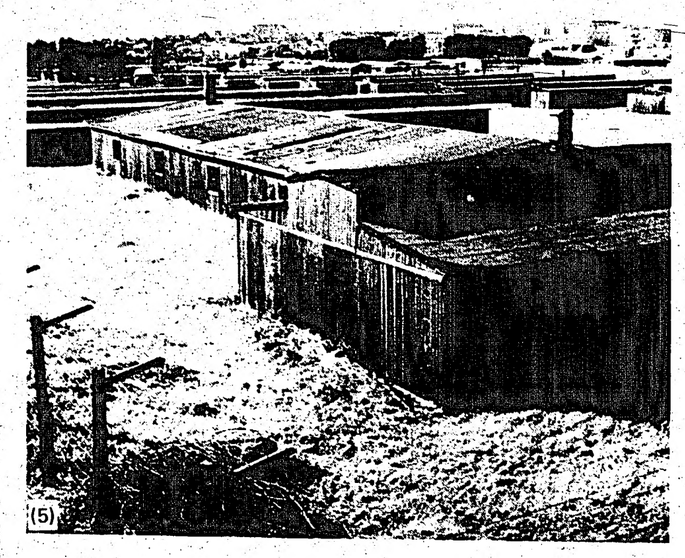
Kopyto claims Jewish clubs and institutes have been taken over by the government and Polonized. He says the Jewish cemeteries he visited in various towns and cities are in ruins, while the statute of Warsaw Ghetto hero Mordechai Anilewitz is all but a broken heap.

He says he asked a prominent member of the community — Shmuel Tenenblatt, editor of the Yiddish-language Folk Shtime — whether Canadian Jewry could help maintain Jewish cemeteries, monuments and buildings. Tenenblatt rejected the offer on the grounds that Kopyto was unqualified to speak for Jews in Canada.

Tenenblatt told him that he would have gone to Jerusalem to attend the World Conference for Yiddish and Jewish Culture had he received an official invitation. He revealed that Jews live in about 17 communities throughout Poland today. (According to the latest information, 6,000 or so Jews still reside in Poland, compared to 3,000,000 on the eve of the last world war. The bulk are pensioners.)

Kopyto says he fulfilled a dream in returning to Poland after so many years. But, ultimately, it saddened him. "One thousand years of Jewish existence is at an end," he said.

"You ask yourself: 'Why did we Jews have to pay such a high price for social change'," he added, referring to the transition from a fascist regime before 1945 to a supposedly socialist one after World War II.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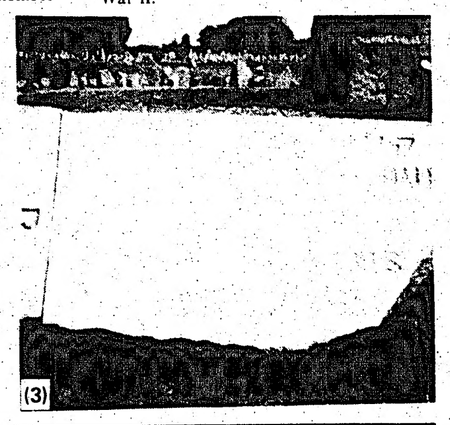
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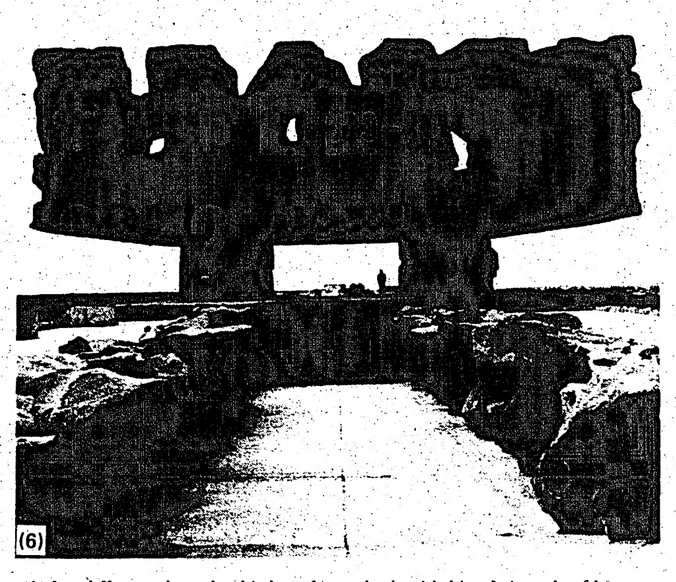
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(1) Israel Kopyto brought this bar of soap back with him. It is made of human fat. (2) Copy of contemporary Yiddish-Polish newspaper. On it is German ghetto currency and postcards Kopyto received from his parents in Warsaw Ghetto. (3) Monument at Treblinka death camp. (4) Israel Kopyto recalls the past. (5) Madanek camp, with Lublin in the background. (6) Entrance to the museum at Madanek. Jacob El-Baz took photographs 1, 2 and 4.

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